

# THE HERALD OF THE GOLDEN AGE

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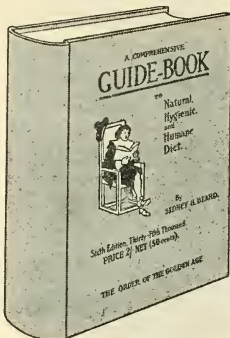
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## AIMS AND OBJECTS:

To proclaim the coming and hasten the advent of a Golden Age, when Health, Humaneness, Peace, and Spirituality shall prevail upon Earth.

To deprecate all social customs and ideas which hinder its advance.

To promote Universal Kindness, Benevolence and Philanthropy.

To teach that obedience to the Laws of God—*physical as well as moral*—is a practical remedy for the disease and misery which afflict mankind.

To advocate the Fruitarian System of living, and to teach its advantages.

To promote the adoption throughout Christendom of a bloodless and natural dietary, for Hygienic, Humane and Philanthropic reasons.

To affirm that the practice of eating the flesh of animals is:

1st.—A violation of one of the most important physical Laws of Health which govern Man's being, and, consequently, the cause of a large proportion of the Pain, Disease, Suffering and Depravity with which our race is cursed.

2nd.—A transgression against the Moral Law of love; because it involves the daily massacre of at least a million animals, and the infliction of an appalling amount of cruelty, which are *totally unnecessary*.

To plead the cause of the weak, defenceless, and oppressed, and to protest against inhumanity and injustice and all that is opposed to the true spirit of Christianity.

The Members of The Order are pledged to seek the attainment of these objects by daily example and personal influence. All are abstainers from the use of flesh and fowl as food.

All Services rendered by Members, whether literary, Editorial, administrative, or on the platform, are rendered gratuitously.

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# THE HERALD OF THE GOLDEN AGE

The Official Journal of  
THE ORDER OF THE GOLDEN AGE.

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THREEPENCE.

## The Price of Physical Transgression.

One of the saddest things in life is the fact that so many men and women bring heavy penalties upon themselves by making serious but unintentional mistakes, and that they only realize the costliness of such errors when it is too late to escape the Nemesis of Fate or of outraged Law.



When the day of reckoning comes, the plea of "ignorance" or "force of circumstance" does not often avail; payment, even to the utmost farthing, is usually exacted by the stern teacher who is called "Experience." And one of the most pathetic features of

it all is that each new generation, instead of being instructed and warned by those who have previously suffered, is left to meet the same fate and to incur the same distressful discipline.

Only a few of us reach our jubilee anniversary without being compelled to wish that some kind monitor had told us somewhat concerning the pitfalls that beset frail humanity, while we were still in a position to profit by such admonition. And most of us are forced to realize during our silent hours of reflection, that we might have made much more of this fair world had we but known, ere it was too late, the things that belong to our peace.

We make mistakes in our education, in our choice of a vocation, in our matrimonial alliances, in our social relationships, in our financial and business affairs, and in the way we deal with the personal

crises we are called upon to face. Such errors as these often cost us dearly, but still more so do those which we commit through ignorance of the hygienic and physiological laws which determine our physical welfare and happiness.

Some of these first-mentioned mistakes are remediable; a "way out" sometimes presents itself to the one who has got into an undesirable position in the "game of life." But this is not often the case where prolonged and habitual transgression of physical law is concerned. The way of escape and salvation is then both arduous and weary, even if it be possible to find it at all; and, not infrequently, the state of affairs is such that neither tears nor effort are of much avail.

When our earthly tenement shows signs of premature decay, because the material which has been selected for its continuous reconstruction has been of such a nature as savours of 'jerry building,' namely, devitalised, unnatural, innutritious, or poison-laden food; when signs of neurasthenia, malnutrition, or arterial degeneration become manifest; we find out to our dismay that the foundations of our physical stability, fitness, and enjoyment are based upon shifting sand instead of upon solid rock, and that we are threatened with structural collapse.

When our joints and tissues are choked by waste products and uric acid, through years of indulgence in an unwholesome flesh-food dietary; or are ossified through undue consumption of food stuffs which contain excessive quantities of calcareous matter, we realize, all too late, that we have delivered ourselves literally bound hand and foot into the grip of the demon Gout and his malign kindred. Our emancipation is then a difficult task, for we cannot by means of pills or potions or vapour baths, undo in a few months the mischief that has been caused by decades of careless gratification of perverted appetite, or of thoughtless haphazard living.

When a horde of tubercular bacilli have entrenched themselves in our lungs or other vital organs, either in consequence of our habitual and heedless devouring of the carcasses of consumptive cattle (about 50 per cent. of our herds are estimated to be thus afflicted), the reckless imbibing of unsterilised

milk, or lack of precaution concerning infection from human patients, we find ourselves confronted with a prospect that is appalling and well-nigh hopeless. The misery of being literally consumed by these microbic foes and of inflicting untold trouble and sorrow upon our friends and relations, to say nothing of becoming a source of danger to our neighbours, is extremely distressing. And the vast multitude who annually meet this fate in Western lands—very few escaping the clutch of this disease when it is well established—proclaim by their tragic end the oft neglected or unrecognized truth that *prevention* is of much greater efficacy and value than attempted *cure*, both in connection with this as well as with other evils.

When Cancer invades our mortal frame in consequence of the accumulation of morbid and toxic matter in our bodies; (1) by the neglect of outdoor exercise which causes genuine natural perspiration; (2) by the habitual consumption of *dead* food-material, and poison-laden carcasses (a considerable percentage of which are undoubtedly cancerous), instead of fruits and seeds which are charged with *vitality* and purifying juices, and are such as our Creator provided for our healthy sustenance; (3) by habitually breathing poisoned air in unventilated rooms; (4) by irritating the internal organs with excessive use of stimulants and narcotics; we realize with terror and dismay that we have violated Nature's laws in a way that is unforgivable, and that although we have done so through lack of knowledge, we are faced with a terrible penalty.

Such illustrations of the costliness of human error are *typical*, and suggest a vast and incalculable amount of needless pain and sorrow which is easily preventable, and which each one of us may do much to lessen and prevent. For around us on every hand are men and women who are committing these very mistakes and suffering these same penalties, simply through want of instruction concerning the inevitable consequences of physical transgression.

Our mortality statistics concerning malignant disease (Cancer, etc.) are truly alarming, and are steadily becoming more so—simultaneously with the corresponding increase which has taken place in the popular consumption of flesh-meat. In 1881, the English death-rate from such disease was 364 per million of the male population. In 1907 it had advanced to 781. The female death-rate was 668 per million in 1881, whereas in 1907 it had become 1,026. During the first seven years of this century 207,764 persons perished of this terrible malady in England alone, and during the next seven years a larger number still will die this agonizing death unless the public can be persuaded to save themselves by abandoning a 'corpse-dietary,' and by seeking to live in a more hygienic manner.

This suggestion may be flouted by the apostles of the knife and serum school of therapeutics, but nevertheless the following facts are irrefutable, namely:—That the amount of Cancer in every land corresponds with the amount of flesh consumed by the population; that in countries or localities where

the people live almost entirely upon the fruits of the earth instead of upon the products of the shambles, malignant disease is either very seldom met with or is almost unknown; and that an eminent Cancer Specialist who has had 40 years' experience in his profession and who has operated extensively, has recently declared in a public manner that he has never personally met with a case of Cancer afflicting a patient who was a fruitarian, and that he believes the disease to be preventable by such simple means as pure and natural dietetics.

If this be true, as seems most probable, we have in this one affliction alone a clear illustration of the price which has to be paid by transgressors against the physical laws of their being (man's physical structure proving that he is naturally a non-carnivorous and fruit-eating creature). And it constitutes a forcible object lesson concerning the sequence of *cause* and *effect*, the Nemesis which overtakes prolonged habitual law-breaking, and the wisdom of returning to a simple and natural way of living, which is in harmony with Reason and also with our Creator's intention and Will.

But such illustrations as these are not only suggestive concerning the sad fate which has overtaken so many good men and women who unconsciously brought disaster upon themselves. They also suggest an immense opportunity for the exercise of practical philanthropy.

While millions are being spent annually upon the maintenance of Hospitals and other institutions for the succour of those who are in the grip of Brother Pain—and rightly so; while thousands of human lives are dedicated to self-denying ministry in order to nurse and to help these afflicted ones—all such blessed ministry winning the Divine approval and reward; a great Work, that of the *Prevention* of such suffering, still remains all unaccomplished, and in fact almost unattempted except by a few discerning and prophetic souls who have seen from afar the foregleams of that day when the terrible cry, stupendous and heart-breaking on account of its intensity and volume, which now surges up to Heaven from our planet, will be hushed.

Why should generation after generation of sufferers of the penalties which follow unconscious physical transgression, be permitted thus to be crushed beneath the wheels of Outraged Law, when they might be saved from such a fate by timely warning and instruction?

Why should not more money and effort be devoted to the work of Hygienic Education, and the advocacy of Reforms that will reduce the number of those who overcrowd our Hospitals in search of cure for maladies that might so easily be avoided? Surely it is better and more desirable to prevent than to cure human suffering—to say nothing of the wealth which might be thereby saved, and which is now wasted by prolonged sickness and enforced absence from work on the part of bread-winners and valuable toilers?

Why should not our children, and other people's

children, be warned in time, concerning what they may expect to suffer if they violate the Law of Health, ignore hygienic precautions, and participate with the thoughtless carnivorous multitudes around them in their unnatural feasting upon the diseased flesh and the ghastly internal organs of butchered animals? Have we no parental or civic responsibilities in this matter?

How is it, that with so much philanthropy going on around us, a considerable percentage of which is often unproductive of permanent result, this fundamental, germinal, beneficent, and eminently *practical* means of promoting social amelioration remains well-nigh unrecognized as yet by those who are benevolently inclined and who have means or time at their disposal? Have we not abundant evidence, in the testimony of numerous progressive physicians who have studied this matter, that most of our diseases and many of our social evils could thus be partially or completely eliminated?

Have we not the evidence of hundreds of living witnesses in this and other lands who have personally abandoned the flesh-pots of Egypt and lived on a natural fruitarian dietary for many decades, who declare that they have in consequence enjoyed unbroken health, increased strength on all planes, and a larger measure of happiness?

Why should octogenarian and nonagenarian and centenarian advocates of this more health-giving system of living, after long experience, affirm, with enthusiasm and earnestness on public platforms their conviction that herein lies the 'way out' of the morass of suffering in which our benighted race is now floundering? They have no personal ends to serve by thus exerting themselves and exhorting their contemporaries to follow their example. Is not their testimony, based as it is upon actual personal experience and observation (which so many of our unprogressive physicians and teachers at present lack), of great value to us as a diseased and afflicted community?

Can we as a nation, or as individuals, in full view of the signs of physical deterioration which are so apparent, and of malignant disease so rapidly increasing, afford to ignore such testimony and exhortation, instead of obeying the dictates of Reason and Wisdom in this matter?

If these courageous pioneers can live for many decades virtually without ache or pain, and show themselves strong, virile and keen with vitality long after they have passed the pessimistic psalmist's allotted span of 'three score years and ten,' why should not more of our race enjoy similar immunity from sickness and the ever-ready knife of the surgeon? Is it not simply a question between obedience to hygienic, dietetic and physiological Law, or habitual transgression against the same?

And if so, what a grave responsibility rests upon those of us who have apprehended this important truth, to proclaim it far and wide by every means without our reach. Therefore, although the afflicted multitudes still ask for empirical nostrums and wonderful surgical discoveries, and are prepared to pay the price in outraged humane sentiment, in condonation of scientific cruelty and torture, and in

sanction of ceaseless sacrifice, we must still proclaim the evangel of a natural and hygienic life, and exhort them to wash in the "Jordan" of dietetic amendment.

To every philanthropic Soul who really cares about the sorrows and sufferings of the human and the sub-human races; to every patriot who desires that our Motherland should bring forth strong, healthy, sane, and law-abiding sons and daughters; to every Reformer who wants to see our social problems solved, and our goals, asylums and hospitals less crowded; to every "lover of animals" whose humane heart feels sympathetically the sting of the lash, the edge of the knife, and the cruel blows of the axe, as such are inflicted incessantly upon countless millions of our fellow creatures; and to every religious worker who looks forward with earnest longing for the realization of the Christian Ideal (a redeemed and happy world) I address an appeal that serious consideration should be given to this important subject.

After more than fifteen years of personal experience of abstinence from flesh-food, and of the greatly superior health that results from living more in accordance with natural law (on a diet consisting chiefly of nuts, fruits, cereals, seeds and dairy produce); after watching the effect of such dietetic reform in hundreds of other cases; after much study and observation in connection with social, religious, and philanthropic work; I still feel that exaltation of the advantages of a "hygienic and humane life" is the most fruitful form of philanthropy to which my life and strength can be dedicated. Therefore, after all these long years of voluntary, disinterested and earnest service which I have now rendered in furtherance of the Food Reformation, and of the higher forms of Humanitarianism, I am still resolved to continue such effort because I hold, more firmly than ever, the following convictions—such being based upon data and evidence that are irrefutable and conclusive:

That this question of prevalent Physical Transgression is one of urgent importance.

That hygienic and humane education will produce greater increase of happiness and health, and do more to prevent human suffering, and physical and social deterioration, and poverty both of soul and body, than any other forms of education. Its tendency is to produce human lives that are in harmony with natural and divinely ordained law and with the ethics of the Golden Rule, and which are devoted to philanthropic social service.

That this form of patriotic, humane and spiritual endeavour will lead to greater ultimate issues of an ameliorative sort, and yield a larger harvest of beneficent result than any other, because it is based upon recognition of God's truth that "Obedience is better than Sacrifice," that "Whatever a man soweth that shall he also reap," and that Emancipation from physical affliction and penalty can only be obtained by cessation of physical wrong-doing.

Sidney H. Beard.



## Live the 'New' Life.

**I**t is old-fashioned to dwell in the dark when one might dwell in the light; and yet we continue to do so, not stopping to think that if we have had our troubles, we have also had joys.



We shall never free ourselves from troubles by *dwelling* upon them and going over all the details; on the contrary, every time we recall an unpleasant episode or experience of the past, we, to some extent renew the evil connected with it, and not only do we live it over in mind, but express it in body and circumstances.

Many people have not yet learned the vital power of a *word* or a *thought*, but they are learning. To talk of 'sickness,' and 'operations'—of how many doctors you have had, and what a combination of peculiar diseases have afflicted you, is a display of ignorance. It is no longer considered good form to speak of such things, and is now really looked upon as being vulgar.

To say, "I cannot go out of doors, because I have a cold," as many people do, is also due to ignorance. It is well known now that the up-to-date cure for colds and even consumption is fresh air, and living out of doors in the coldest weather. Just because your grandparents may have stayed in the house with a cold is no reason why you should do the same.

It is no longer considered refined to discuss one's servants and their shortcomings in polite society. To do so shows a very common, undeveloped mind. Encourage your servant to be kind and considerate, and if she has faults do not accentuate them a thousand fold by discussing them with your guests. The negative words you send out are as so much poison that fills the air, reaching the person you are discussing like so many barbed arrows, and making the adverse qualities a thousand-fold stronger.

There is nothing so old-fashioned as *gossiping*. There is always so much in one's own life that needs investigation, that if one does this thoroughly, there is really no time left for criticism of another. Strangely enough, our own faults do not seem so glaring to us as the faults of our brother. A good way to cure this habit is to pause before we utter criticism or retail scandal, and try to think of some good quality in the one we were about to condemn, and mention that instead. Has the accused ever done anything *good*, no matter how slight? Then speak of it and refuse to let your mind dwell upon anything else.

It is only antiquated people who sneer at another race, because of difference in language, custom, or colour of the skin. In the sight of Our Father there are no 'foreigners,' but just one large family of dearly beloved children. Colour is nothing; race is nothing. In His sight it is only the *soul* that counts, its struggles and overcomings, and its progress.

We should be noble enough to cast aside our childish and narrow prejudices and take every man by the hand, helping him as best we can—knowing that there are none of us perfect in consciousness, and if some do stumble and fall, or happen to be of a different race or colour from ourselves, there is no reason why we should scorn them, or fight and rob them. That barbarous idea is gradually passing away and will be soon among the old-fashioned things. Let each one do his best to hasten that day, for it is individual effort that counts.

It is old-fashioned to draw our skirts aside and to pass in scorn the Magdalen. We are at least beginning to realize that if we are to follow the pattern of the Sinless One, our Master, we must do as He did in all things so far as lies within our power.

If our little child in ignorance should put his hand on a hot stove and burn it, would we turn from him, and never speak to him again? No, we would kiss the burn and pour out the oil of human love and sympathy upon the injured one. Then why, when we know that we are all little children of the King, should we turn away comfortless the woman who has sinned? Our *scorn* will not help the transgressor to change her life—and we might have saved her if we had not been so self-righteous and so afraid of contamination. And yet our Master was not afraid of contamination. See His love, pity and tenderness for the Magdalen.

It is old-fashioned to make this worn remark: "The religion of my parents is good enough for me." That only means that you are willing to stagnate; that you are willing to stand still, until the waters of your soul grow fetid and green and slimy, while the rest of the world advances and rushes by your side in sparkling buoyancy. When this statement is sifted down, it is neither true religion nor fealty. It is, on the contrary, *laziness*, in preferring to accept the thoughts of others and letting them do your thinking for you. It is love of the undeveloped side of yourself and of the old worn-out opinions of ancestors. You are not here to live over the lives again of those who are past and gone, but to make progress, aspire and develop yourself.

Do not try to blindly follow anyone's way of thinking, though such may be your father or mother. In the great evolution of the Race you have more light than they had, and your children will have more than you have, unless you keep



up with the progress of the Age. "Back of thy parents lies the great eternal WILL." If they in their ignorance followed blindly some man-made doctrine, let us try to atone for that by casting off the old shackles of race-belief.

Let us not think that we have inherited sickness or sin from any earthly parent, or any set ideas of spiritual truths, which cannot be changed. The laws of the Medes and Persians are obsolete. Just believe in the divinity in your own souls, and receive your own revelations straight from the Spirit of Truth, and not second-hand.

Let us declare that we are free from race-ignorance and that our only heritage is Truth, and then let us work for our Divine Inheritance—the knowledge and application of the Truth in our daily lives.

Let us *advance*, casting off the old fashioned beliefs as we go, until at last, having reached the heart of things, we stand in the Light, face to face with the changeless Truth.

We appear to be approaching the point where the human mind cannot be at rest under the old order of things. There is a growing, instinctive desire to be of some service to others; to emulate the deeds so universally approved; to make practical 'brotherhood' an accomplished fact.

And this is the noblest motive that can move men to action; this desire to help others, to rise in human affection above the 'family circle,' to pass over the limitations of 'nationality,' to cross even the barrier of 'race distinctions' and recognize *every human being* as actually and literally a *brother*.

The need of one part of humanity for the opportunity to be of service is equalled only by the dire need of the rest for help. Everywhere the poor and ignorant, the erring and the unfortunate, are mutely appealing for help.

Even the so-called 'justice' of Society is shockingly harsh and brutal. The treatment accorded our erring brothers, commonly called criminals, while infinitely improved within a century, is still so far from the ideal of real brotherhood that all who would help humanity upward should raise a voice of protest against this lingering barbarism. Until our laws and penalties are free from the principle of retaliation we are not truly a civilised people.

If "the greatest good of all" were the universal desire, we would so modify our penal system that it could truthfully be called humane. We would no longer forget that those we call criminals are learning lessons that we once learned, or may still learn, in the same way.

We would no longer look with self-righteous contempt on a moral weakness that, for aught we know, may also exist within ourselves, awaiting an equally favourable opportunity for outward expression.

We would no longer judge our erring brothers when we have no knowledge whatever of the force of their temptation and the weakness of their armour, nor would we longer follow them to prison with our scorn, and follow them into freedom again with social ostracism.

To prove conclusively that the common attitude toward the criminal class is wrong it is only necessary to apply the test of 'brotherhood.'

Suppose that the forger or defaulter were actually our brother in the narrowest sense—the son of our own mother. Would we convict and condemn him? Were it possible, and we sat upon a jury where our own father, son or brother, were proven to have slain another, would we send him to the hangman?

If we were obliged to pass judgment upon the punishment of even our friend or neighbour whose hunger had led him to steal, would we send him to prison?

If our own child were made a convict would we close our doors upon his return and send him into social exile and life-long disgrace?

Ah, no! We stand appalled at the very thought of such heartless cruelty. And Society, that does these cruel things, honours the parent or brother who does them not, and in that very fact it proves the fallacy of its position.

It is because the world is slowly learning the lessons of universal brotherhood that there have been modifications in the penal codes. In proportion that human sympathy has grown, the rigour of the law has relaxed. The effect of more lenient treatment has not been to imperil Society but to strengthen it.

Progressive Thought.

### AN OPTIMIST'S PRAYER.

Oh! Unseen Power that rules and controls the destinies of the children of Earth: teach me the symphony of life so that my nature may be in tune with thine.

Reveal to me the joy of being loving, self-sacrificing, and charitable. Teach me to know and play life's game with courage, fortitude, and confidence.

Help me to strive for the highest legitimate reward of merit, ambition, and opportunity in my activities, ever ready to extend a kindly helping hand to those who need encouragement and succour in the struggle.

Enable me to give a smile instead of a frown, a cheerful, kindly word instead of harshness and bitterness. Make me sympathetic in sorrow, realizing that there are hidden woes in every life, no matter how exalted or lowly.

If in life's battle I am wounded or tottering, pour into my wounds the balm of hope and imbue me with courage undaunted to arise and continue the strife.

Keep me humble in every relation of life. In success keep me meek. In sorrow, may my soul be uplifted by the thought that if there were no shadow, there would be no sunshine, and that everything in life must have its antithesis.

If I win, crown me with the laurels fitting to be worn by a victor, and if I fail, may it be with my face to the foe, fighting manfully.

W. J. Robinson.

# Vegetarianism in Cold Climates.

By Captain Walter Carey, R.N.

**A**s a fallacious idea is prevalent that the people who inhabit cold climates must of necessity eat flesh food and consume animal fat to



keep up their strength and temperature, the following account of what I saw in Manchuria may prove of interest in connection with this matter.

In the year 1901 I was serving in H.M.S. *Algerine*, a sloop of eight guns, on the China station, and had an exceptional opportunity of seeing a Vegetarian population in a climate that is very hot in summer, and almost arctic in winter, my ship being ordered in the month of November to proceed to Niu-Chwang, and to remain frozen in at that port for the winter.

Niu-Chwang is a town on the Liao river, at the north end of the Gulf of Pechili, and was at that date the chief seaport of Manchuria, and therefore a place of considerable importance. It comprised a town of some 60,000 inhabitants, a European settlement of merchants, pilots, and a Russian garrison, the place being in the temporary occupation of Russia.

As regards scenery, I have seldom seen a more dismal spot. Imagine a low-lying shore absolutely level, and only a few feet above the yellow and muddy sea; then proceed six or seven miles up the muddy Liao river which, with a width of about one mile, winds through this barren waste, and on turning a bend you arrive at Niu-Chwang, and drop into a scene of great activity—boats and junks hurrying in all directions, whilst steamers at the wharves are completing their lading, so as to get away before the sea and river freeze for the winter.

On arrival, our first business was to get our vessel into a mud dock, and I must explain that a mud dock is literally a dock dug out of mud; the necessity for it lies in the fact that a ship cannot remain in the river during the winter months on account of the ice, so a dock is dug in the river's bank, you get your ship into it, close up the entrance, and there you remain safe till the spring.

Now our dock had been ordered by telegraph and was fairly ready, but had not been dug quite deep enough to take the ship; Chinese labour was therefore turned on to deepen it to a depth of fifteen feet. One was at once struck by the physique of these men, they being bigger and even more powerfully built than the strong men one finds in the northern parts of China.

To deepen the dock most people would have provided wheelbarrows and planks to make in-

clined planes, but these Manchurians brought only spades with long handles; each man then stood at the bottom of the dock, dug a good spade full, and swinging his spade round, gave it a jerk, sending the clod he had dug flying over his head out of the dock on to the embankment that had gradually risen all round as the dock became deeper and deeper. Quite a simple matter, you see, and an extremely good plan, provided the diggers had the requisite strength and endurance; and these men had both.

The *Algerine* was a large vessel for a mud dock, being about 1,000 tons, so after the dock was finished there was a good deal of difficulty in getting into it, as the favourable time for docking when the water in the river was deepest always occurred at the time that the tidal current ran with its greatest velocity past the dock entrance. However, at midnight, on November 26th, we docked, then closed up the entrance, pumped out the water, roofed in the ship with spars and mats, and settled down to make the best of our new circumstances.

To our right lay Niu-Chwang, to the left an American and a Russian man-of-war, in mud docks, which I saw dug by the same simple methods; behind the ice was already forming in the river, and beyond in all directions, excepting the sea, was flat land, or rather mud, extending for thirty miles or so up to the hills of Manchuria.

The climate up to the beginning of December was pleasantly warm by day, with a few degrees of frost at night, then a quick change occurred, the cold increasing, and settling down to from 10 to 50 degrees of frost; our lowest temperature was minus 22 F., and the river, in spite of its rapid current, froze to a thickness of 31 inches; then every few days one had a blizzard which curiously enough rather improved the place, as the dismal looking plains became covered with snow, and the thoroughly frozen soil made the roads comparatively good.

One of the chief occupations of the people was the manufacture of oil, and for this purpose there were in the town several large mills driven by machinery, each mill surrounded by a spacious yard full of great heaps of beans, about twenty feet in height; these were passed through the mills and the oil extracted and collected ready for export by steamer.

The beans were grown during the summer on the mud plains, and were also brought into Niu-Chwang during the winter from the country. In Manchuria, as winter approaches, each farmer packs a cart with agricultural produce, mostly beans, harnesses the various animals from his farm to the cart, and with his assistants walks to Niu-Chwang, a distance in some cases of 1,000 miles. On reaching that town he sells the contents of the cart and trudges back, arriving home at the time that the country is beginning to thaw and agriculture again becoming possible.

Now the road by which all these carts entered the place passed quite close to the *Algerine*, and so I saw specimens of men from all parts. To

each of the two-wheeled carts one usually saw harnessed about seven animals of various sorts, mules, donkeys, horses, ponies, and a sort of buffalo-nondescript team.

The axles of these carts were never greased, and so gave out an excruciating wail, which was supposed to encourage the team, and the cart, itself supported on two wheels of very ancient design, was packed with all sorts of curious packages, flagons, etc., and often with the carcass of a pig, comfortably frozen, lashed on outside everything—and I may here remark that no European in his wildest moments would ever dream of eating pork or bacon in this or in any other part of China that I know of.

The men accompanying the carts were all very big and of great strength, as was seen when a cart got into difficulties, which frequently happened through falling into the deep ruts and holes in the so-called roads, and it was obvious that none but exceptionally strong and hardy men could withstand the hardships of their long march, the intense cold, frequent blizzards, and the work of forcing their queer team along in spite of everything.

One could not help wondering what these men lived on, and I found that the chief article was beans, which, made into a coarse cake, supplied food for both men and animals. I was told by English merchants who travelled in the interior that everywhere they found the same powerful race of men, living on beans and rice—in fact, vegetarians. Apparently they obtain the needful protein and fat from the beans, while the coarse once-milled rice furnishes them with starch, gluten and mineral salts, etc. Spartan fare, indeed, but proving how easy it is to sustain life without consuming flesh-food.

Towards the end of March the weather changed rapidly to heat, dust storms taking the place of blizzards, and the ice disappearing, we thawed out, and left Niu-Chwang with little sorrow, especially as we discovered that during the winter when digging was impossible, the Chinese had established a burial ground a few hundred yards from our dock, and this also thawed, so our regrets at saying farewell to the kindly English inhabitants were tempered with other feelings.



#### THE LAST WORDS OF ALFRED THE GREAT.

Comfort the poor; protect and shelter the weak; and with all thy might right that which is wrong! Then shall the Lord love thee, and God Himself shall be thy great reward.



#### A FUNDAMENTAL TRUTH.

A great German scientist, after long study of the brains and skulls of criminals, said that he never found a confirmed and chronic criminal with a really healthy brain. It is obvious, then, that we must try to "save" men physically, if we wish to "save" them mentally, morally, or spiritually.

Rev. G. Walters.

## The "Life" of Animals.

**T**he really interesting question in all this killing and eating of animals is: What becomes of the conscious lives, the millions upon millions of animal souls that float up in the air above the roof of the packing houses?

What of those lives, those atoms of conscious force? Are they nothing, going back into nothing? If so, what right have we to think we are anything better?

"Who knoweth whether" those spirits of the animals go back into the earth to lose their identity, whether they keep that identity, enter another body here on earth, and gradually struggle up to what we are pleased to consider full expression in some brain at the top of one of us two-legged animals?

We know everything about the animal, just as we know everything about ourselves, except the *real* animal and the *real* self.

A visit to the Stockyards' great death-kingdom where knives are thrust and hammers are swung all day long, every thrust and every swing ending a life, is interesting in a fearful and depressing manner, not because of the blood and mud and bellowing and squealing, but because of the *mystery of death*, the sudden silencing of a huge animated body.

What is life, what is death, what is the *spirit* that animates the *body*? Is it anything? You ask yourself these questions, and you look at a dreadful, squealing, squirming, rushing mass of fear-crazed animals, and a few feet further on, a few minutes later, you meet these same animals hung up by their hind legs, disembowelled, white and clean like some purified being.

Study of the animals as they go to their death would disturb the calm belief of the individual who thinks that an animal has no soul, no real life, no thought.

One day the harmony of the killing bed was vastly disturbed by one small black pig. Huge creatures, double the black pig's size, were walking through the door, resisting only feebly as the chains were put around their hind legs and they were jerked up to death. This little black pig had other ideas, another character. No hero in human life ever fought more desperately for his life than did that small creature.

As soon as he entered the fatal pen he dashed at the man in charge, flew at his legs, drove him out of the pen, finally climbed up over the backs of the other swine, jumped out of the pen himself, and dashed at the man with the long knife who was engaged in sticking the pigs as they came toward him hanging head downward. Half a dozen men combined succeeded in killing this rebellious, anarchistic disturber of the packing-house peace, and they killed him in not at all a scientific manner. If a human being had made so plucky a fight for his life against such odds he would be talked of with admiration.

New York Evening Journal.



# The Causation of Disease.

## MEAT TRADE REVELATIONS.

**T**he most powerful indictment of the methods of the American Meat Packers which has appeared since Upton Sinclair wrote "The Jungle" has just been published by Dr. Albert Leffingwell, M.D. (late President of the American Humane Association). It is entitled "American Meat," and it contains conclusive evidence that the public are being provided with, and are consuming, immense quantities of animal flesh which is infected with tuberculosis, malignant tumours of a cancerous nature, actinomycosis, trichinae, tape-worm and other maladies and parasites.

The system of inspection carried out by the U.S. Dept. of Agriculture is not only ineffectual, but totally unreliable and inadequate; and the powerful influence of the wealthy corporations which are behind, and which really constitute the "Meat Trust," causes the regulations governing the inspection of meat to be always more favorable to their sordid interests than to the public welfare.

As an illustration, the official statistics of the Chief of the Bureau of Animal Industry concerning malignant tumours and abscesses are alone calculated to create grave misgivings in the minds of all thoughtful persons. They show that during the year 1905 the "parts" of animals condemned on account of tumours, cancers, and abscesses numbered 1,907. This number practically represents the number of carcasses which were thus partially condemned (the remainder of the bodies being passed on to the market), and the total inadequacy of this partial elimination is revealed by the fact that after the great public awakening and scare caused by the publication of "The Jungle" an outburst of more careful inspection and consequently increased amount of condemnation took place, so that in the year 1907 we find that the number of carcasses in which "parts" were condemned for tumours and abscesses numbered 90,163.

When, however, the public alarm had subsided, laxity seems to have become once more the order of the day, for in the year 1908 the total number of parts condemned was only 5,964. Thus there can be no room for doubt that at the present time an immense amount of meat that is *cancerous* or affected with loathsome tumours is being consumed by the unsuspecting public.

The statistics concerning trichina-infected pork are also of an appalling nature (the *trichina spiralis* being a minute worm which infests pigs to a considerable

extent and which often finds its way into the human body where it multiplies so rapidly that millions may lodge themselves in the tissues and literally devour their pork-eating human host). Dr. Leffingwell describes this pest as follows:—

"Although the parasite has been found to infest a number of animals, it is believed to find its way into the human body only by the ingestion of infected pork. The older trichinae are lodged in the lean muscular tissue of the hog. If the animal is shortly afterwards sent to the slaughter-house, the pork or pork-products derived from the carcass, when eaten by human beings, may give rise to a new infestation. Millions of young trichinae, having birth in the intestinal canal, penetrate its walls and seek entrance into the muscular tissue of their host. From 10,000 to 18,000 of these parasites have been found in a single cubic inch of infected pork. The danger depends upon the number of trichinae taken as food; the number may be so few that only vague symptoms will follow; the number may be so great that millions of the young will penetrate the muscles, and death is inevitable. The symptoms which these parasites occasion are often obscure and varied. The patient complains of various gastric and intestinal disturbances, weakness or stiffness of the muscles, and especially of pains resembling those of gout or rheumatism. Sometimes the pain is felt at the slightest movement, even the action of swallowing food or moving the eyes. If the disease progresses to a fatal termination, the end may come within a few weeks, or only after a considerable period of progressive emaciation."

During the years 1900 to 1906 the total number of hogs slaughtered under Government inspection was 171,152,281. Of these, only 4,102,330 were examined for trichinae, but in that number alone, 54,237 carcasses were found to contain living parasites and 54,507 contained trichinae-like bodies or disintegrating trichinae. The percentage of carcasses thus found to be infested was 2.65 of those inspected.

Concerning this fact, Dr. Leffingwell emphasizes the following obvious conclusion:—

"During eight years, 1900-1907, there were slaughtered under Government inspection, over 203,000,000 hogs. Since there can be no doubt but that trichina was as common among all animals as among those whose carcasses were examined, it follows that during this period of eight years, over five million carcasses of hogs, or about a thousand million pounds of pork, infested by trichinae—at least half of which at the time of slaughter were potent for mischief—were turned into the meat-supply of an unsuspecting world.

It is quite possible, too, that even these figures do not convey the whole extent of the veil. Dr. Melvin, in his report for 1906, tells us that "out of 6,329 cases of trichinosis in Germany . . . a careful enquiry traced 2,042 cases (over 32 per cent.) to meat which had been microscopically examined and passed as free from trichinae." To what extent this statement applied to our American pork we are not told. For a number of years, however, the German Government has not accepted the American certificate as having any sanitary value, and has reinspected, at the expense of the shipper, all pork received there from the United States."

The microscopical examination of exported pork, for the detection of this parasite, has now been abandoned on account of its cost and because of its thoroughness being repudiated by the German Government. And concerning home consumption (in America), as Dr. Melvin states in the 23rd Report of the Bureau of Animal Industry:—

"No microscopical inspection of pork intended for home consumption, has ever been made, or even contemplated."

The indifference and unconcern of the people of Great Britain is still greater than that of the public in the United States. Although we buy more American pork products than all the rest of the world, the British Government has not made



the importation of American pork dependent even upon this superficial microscopical examination for trichinae, as Germany did, and consequently no precaution whatever is taken to protect the British consumer from this particularly objectionable type of infection.

The figures concerning Tuberculosis are even more alarming, for the report of the Dept. of Agriculture show that during the past eight years *portions* of 137,737 cattle and 796,786 hogs were condemned as being tuberculous, while the rest of the carcasses were utilised as wholesome and healthful food. And this, notwithstanding the fact that the British Royal Commission on Tuberculosis found that the flesh of animals whose organs were diseased but whose carcasses appeared to be healthy and free from infection, caused a considerable percentage of cases of Tuberculosis in healthy animals when consumed by them.

#### Actinomycosis.

The laxity of the Federal Inspectors, and of the regulations concerning actinomycosis is revealed by the following fact. On March 9th, 1906, a number of 'lumpy jaw' cattle which had been approved for food purposes by an Inspector of the U.S. Government, were condemned by the Inspectors of the Chicago Board of Health, and accordingly four officials of the Bureau of Animal Industry made a careful re-inspection of the carcasses in dispute. As a result, these four 'experts' passed, among others, the following cases on the ground that "no cause existed for the condemnation of the carcasses":—

Carcass No. 3. Cheesy actinomycotic abscesses were observed located below the left ear and behind the lower jawbone, the size of lemons. The contents were semi-fluid, and circumscribed by dense fibrous tissue. . . . No other lesions.

Carcass No. 4. At the base of the tongue is quite a large liquid abscess the size of a teacup circumscribed by a thick capsule. Indications of mixed infection are apparent. One tubercular nodule, the size of a hazel nut and slightly calcified, was noted in the . . . lung.

Carcass No. 6. A large fibrous actinomycotic tumour the size of a cocoa-nut, which contained four or five centres of pus, well encapsulated. . . .

Carcass No. 7. The entire post-pharyngeal space was occupied by a large, fibrous actinomycotic tumour, the size of a child's head. The encapsulated fibrous tissue showed numerous haemorrhagic areas. All the adjoining glands of this region were enlarged and haemorrhagic.

Carcass No. 9. Two apple-sized actinomycotic tumours, . . . contained a greenish pus, semi-fluid in consistency.

Dr. Leffingwell may well ask "when the English working-man buys a tin of American beef, "U.S. Inspected and Passed," is it stuff like this that he imagines he is placing on the family table?"

The numerous statements contained in this volume concerning the futility of the 'inspection' which is supposed to take place, are incidentally confirmed by a paragraph printed in the last issue of *Good Health* (America), which is as follows:—

"Dr. J. F. Harms, for a year and a half a Meat Inspector under the pay of the United States Government at East St. Louis, recently resigned his position, and gave (in an article published by the *Springfield Republican*) his reason for so

doing—his inability to endure the sham and imposition upon the public which he saw practised every day, and that to a most shocking extent.

He declares that he has seen dragged into the killing beds, dying animals branded "U.S. inspected and passed." In one case, a lot of eleven sick-looking, emaciated animals were passed by higher officials after they had been condemned by a subordinate.

Still greater horrors are described. 'Some of the filthiest things imaginable were practised in the sausage department, such as using bladders for casings without thorough washing or cleaning, the use of filthy tripe in sausage, the use of slimy hogs' stomachs for casings or containers, etc.' Numerous other abominable and indecent practices are pointed out.

'Flesh abstainers have no occasion to worry on account of these exposures, but here is certainly serious food for thought by meat-eaters.' Dr. Harms declares that the \$100,000 spent annually in the meat inspection service of the United States 'does not do one dollar's worth of good.'

I earnestly hope that many of our social reformers and philanthropists and parents and guardians, will obtain this book in order that they may realize how multitudes of men, women, and children are being literally poisoned, and sent to untimely graves, in consequence of the unscrupulous greed and callousness of those who are making vast fortunes out of this barbaric industry. Copies can be obtained from our Book Department (price 3s. 6d. net). S.H.B.

#### KEEP GOING.

The man who is worthy of being a leader of other men will never complain of the stupidity of his helpers, of the ingratitude of mankind, or of the inappreciation of the public. These things are all a part of the great game of life; and to meet them and not go down before them in discouragement and defeat, is the final proof of power. Elbert Hubbard.

#### DIET AND PREMATURE OLD AGE.

Sir James Barr, senior physician of the Liverpool Royal Infirmary, goes behind the 'Metchnikoff bacillus' in his search for the cause of old age. The bacillus may have all the evil effects claimed by Metchnikoff, but it would have no chance if the victim did not provide a basis by habitual excess in nitrogenous foods. It is the *meat habit* which lies at the root of the arterial degenerations that bring about old age.

Dr. Barr thinks that excessive, nitrogenous eating kills more people than alcohol. "After witnessing one of the great Temperance advocates dine, I stated that he would not live three years, and he has died within two."

The arterial degeneration in question makes the arteries rigid instead of elastic. The mind, therefore, becomes rigid at about fifty or sixty years of age. These facts may perhaps do more to induce us to reform than even the recently unveiled Chicago slaughterhouse horrors. But, probably, they will only make the majority take even more of the thousand "uric acid solvents" with which the drug stores are crammed. Instead, why not eat less meat and drink more water? For men or women confined to office or home, and taking little exercise, the eating of meat three times a day is nothing short of crime. Practical Ideas.

## Fraudulent Foods.

By Dr. JOSIAH OLDFIELD, D.C.L., M.A., M.R.C.S.

**T**his is an age in which appearance rules the market. Art of the highest character has been invoked by the enterprising tradesman, and from the wholesale manufacturer to the smallest retail shop the lesson has been driven home that unless goods are prettily and tastefully prepared they will attract no buyers.

I agree that all this is excellent. I recognize that the British fruit grower has often lost half his profit and more than half his customers because he has neglected to grade his fruit, and has not possessed the light artistic touch which teaches to the foreigner to put his plums in separate paper-frilled nests, and to pack his pears and apples so that they look even more

tempting than they are.

But beauty, and art, and attractive appearance are not all—nay, they are not even the *most* important things in the preparation of foods for human dietary. They are things not to be neglected, but there are other things which are really essential.

Of all the essentials of food there is nothing more important than its *purity*.

It is no use to wrap up septic sausages in pictorial caricatures of happy porkers at play.

It is no use to label pots of boric acid-tainted cream with pretty pictures of grazing cows.

It prevents no miserable child from dying of starvation by putting his machine-skimmed milk in coloured papers portraying fat oxen and jolly buxom girls attending them.

The decay of the race is not prevented because you decorate adulterated mixtures of flour or cocoa with idyllic harvest scenes or with plantations of palms in the sunshine.

While this is an age of art, it is also an age of the cunning artistic hiding of much that is false, and much that is tricky, and much that is hypocritical, and much that is destructive of the best health and stamina of the race.

Every age has its handsome tombs and its whitened sepulchres and its stately cenotaphs, but when the deceit cuts at the root of national health every effort should be made to put it down.

The purity of food is a subject which has been considered of no little import in all religions and in all legislations. The adulteration of the food of the race has been visited by the heaviest penalties in all times.

But as times change, so does the chicanery of trade alter. As penalties begin to press hardly in

one direction so does the nimble manufacturer turn his face into other directions where the odour of gold smells most strongly.

To-day the *grosser* forms of adulteration are non-existent.

No English trader would sell wooden nutmegs, or the mixture which Dickens described as chalk and water and calves' brains and a little blue, for milk.

The law is watchful and the law is severe upon this form of fraud, and it is largely a thing of the past.

But while the form has changed, the evil still remains in a more insidious form. Science, whose beneficent touch has brought light and healing, beauty and luxury within the reach of the poorest, has been exploited by those who are greedy for gain, and has been perverted from her high aims to the lowest end.

Every tram, every hoarding, every railway station, the most important pages of our papers and our magazines are filled with advertisements of diets for dyspeptics, pills for the pallid, medicines for the miserable, sedatives for the sleepless, tonics for the tired, waters for the wasting, and boasted curative remedies for the millions who are dying before their time.

It is a matter of more than passing import to Fruitarians, because when we condemn the carcasses of the over-fattened and diseased cattle in that they are unwholesome, we must be assured that the diet of Eden which we offer in place is wholesome, is pure, and is completely nutritious.

We who are pioneers in Diet Reform must be leaders in the crusade against the robbery of the best elements of our food, and the adulteration of the finest sources of our stamina.

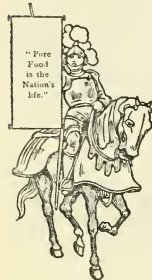
It is chiefly in manufactured goods that the mischief arises.

In the older days of England the farmer sent his own wheat to the local mill and it came back to him as honest flour.

When I got up early in the village homes of India I found the housewife busy grinding the corn in the primitive stone mill and I knew that I should soon have the whole meal baked into muscle-forming, nerve-building cakes for my breakfast.

To-day, with the refinements of doctoring damaged grain, and the chemical bleaching of flour, and the use of roller mills, and the loss of the vital germinal particle of the grain, and the robbing of the highly nitrogenous and fatty portion to make higher-priced patent flours, and the transit by land and sea, whereby the aroma is lost and the absorption of deleterious gases takes place, the very flour from which our bread is made is not a real wheat flour at all!

We have a legal definition of what milk is and of the minimum of cream which it must contain. It is even more important that we should have a definition of what *flour* is, and what natural phosphates and nitrogenous constituents and salines it should contain.



It was from honest Scotch oats that the Highland thews and sinews were developed and not from the eviscerated, decorticated oat flour which provides pap for invalids.

It was on whole wheat frumenty that our Angles and Saxon ancestors won their way from cave dwelling and marsh wallowing to civilized communities of stalwart patriots, and not upon the white paste starch which masquerades to-day as the staff of life.

In olden times the villagers had plenty of milk from the farm, new milk was plentiful, and the skim-milk—skimmed by hand—was nutritious, and butter-milk was fresh and generously given. To-day patent separators leave a fatless residue, and this is condensed and sold to the poor, and starving dying babies demonstrate by an awful toll that machine-skimmed condensed milk cannot even sustain life, let alone give health and strength!

Fruitarians want to be assured that butter is free from the fat of slaughtered animals, and that cheese contains no lard or margarine, but modern chemical blending has made it possible to take such a butter, for example as New Zealand butter, and to churn it up with margarine and to produce a result which almost defies analysis to detect.

The expensive delicate cream, too, is robbed from the milk, and the skim cheese curds made fat again in some Dutch cheeses by the addition of lard substitute, and thus a tainted "filled" cheese finds its way into the homes of the most unsuspecting.

I could multiply examples by the score, but the above may suffice to show the danger we incur by using artificially prepared food, and may more firmly impress upon my readers the necessity of keeping ever present the value of *simplicity in food*.

In the naturally grown fruits, and nuts, and grains, and salads and vegetables, we have a diet which is pure and which is amply nutritious.

If we buy our apples with the rind on, we get Nature's bounteous gift packed in Nature's inimitable purity and perfection—if we buy "apple rings," we may get a sulphur tainted product, which *may* be clean, which *may* be healthy, which *may* be nutritious, but which *may* be the reverse!

And so throughout the whole scale of diet, simplicity and purity go hand in hand. Complicity and adulteration too often are joined in collusion.

The longer I live, and the wider my experience becomes, the more convinced am I of the all-sufficing, completely nutritious, eminently health-giving capacity of a rightly selected naturally prepared and simple Fruitarian diet; and because of this I am bound to warn all the more seriously against the growing custom of allowing complex, commercial, artificial products, under new and attractive names, to dominate the table of the Fruitarian and thereby tend to undermine the physique he is building up at such great pains and with so careful a purpose.

## Therapeutic Effects of Light.

Lecturing on Monday, March 15th, before the Psycho-Therapeutic Society at the Caxton Hall, Westminster, Mr. Dudley D'A. Wright, F.R.C.S., F.Z.S., described some of the effects of light energy on mankind.

There were, he said, two main principles which might be laid down:—1st, When applied to the organism, light causes it to absorb more oxygen and excrete more carbonic gas. In other words, light causes a more rapid chemical interchange, and a burning up within the tissues; in short, a greater activity of the vital fires. 2nd, Absence of Light retards the chemical body changes. This is exemplified in the fact that starving animals, and men (for instance entombed miners) live longer when deprived of light and remained in a state of complete rest. A further effect of the absence of light is the production of the softening of the tissues, owing to a kind of fatty degeneration which takes place in them. This fact is made use of by both cattle and poultry farmers, the stock being placed in badly lighted pens and overfed for a few weeks before killing, the result of which was to reduce the muscularity of the animals or birds by the deposit of fat.

In the Eastern State Penitentiary of Pennsylvania, the cells for fifty years were very poorly lighted and the convicts after entering their cells practically never left them until the end of their sentence. During that time over 60 per cent of the deaths occurring were from tuberculosis of the lungs. At the end of that period the light into the cells was largely increased, and all tuberculosis and markedly anaemic convicts were given one hour's daily sun-bath in the large open yard. For ten years following this change the deaths from phthisis were reduced to one-third of the previous record, and the total deaths from all causes to less than one half.

Sun baths were very much used by the ancients. The heat rays of the sun increase the temperature of the body. The heart, brain and other organs are stimulated, and metabolism is increased. One of the most important actions of the sun, however, and indeed of all forms of light baths, is that the capillary vesicle of the skin is dilated, in consequence of which a larger volume of blood circulates through the skin, and in this way relieves an overworked heart and congested internal organs.

As to the use of coloured light in the treatment of diseases, experience showed that in regard to the action of the colours on the human body—

Red gives force, sensitiveness, development and growth. It is good for patients who are depressed, languid, anaemic, and debilitated, for it stimulates vitality and encourages development and re-nutrition.

Blue is sedative; it is good for hyperaesthetic and neuralgic subjects; people without stability and will power; it arrests and fixes the ideas and gives decision to those who have but little control over their actions.

Golden Yellow aids intellectual and central development and gives tone to the brain. Green



is restful and yet possess cheering elements. Violet calms moral trouble and nervous tension.

Maniacal patients should be treated by confinement in blue lit rooms, which causes the excitement to rapidly decline. Conversely, melancholic patients should be put into cheerful yellow rooms. Anæmic and choleraic patients should be treated by red light. In cases of local diseases, excess of action, such as inflammation, as well as local neuralgias, concentrated arc or sunlight, filtered through blue glass, should be the mode of treatment.

## Dietetic Novelties.

**T**here are not many dietetic novelties to record this quarter, but the following information may prove helpful to our readers:—



### A Substitute for Pastry.

An excellent substitute for pastry has been introduced by Messrs.

Peek, Freen and Co., Ltd., called Fruitarian Puffs. These biscuits are short, crisp and

fairly rich, but far more easily digestible than ordinary pastry. Tartlets can immediately be prepared by placing some preserve upon each puff, and they

will prove most useful in many households where the saving of labour is of importance. This large firm of manufacturers are now catering for fruitarians and for the health-seeking section of the public by supplying biscuits which are entirely free from animal fat, through any grocer. Other varieties are to follow those already introduced.

### Another Nut Meat.

The 'Pitman' Health Food Company, of Birmingham, are now making a Nut Meat called 'Brasose' from Brazil Nuts. It is rich and savoury,

and will, no doubt, be appreciated by many who wish to obtain variety in this type of food.

### Nut Soups.

The Mapleton Nut Food Company, of Garston, Liverpool, have introduced some prepared soups made from nuts and vegetables which are sold in a dry and portable form in tins, and which only require to be heated with the addition of water. This is another labour-saving device, and as the soups are very nutritious and can be seasoned to one's own taste, many 'simple-life' disciples, bachelors, etc., may be glad to know of these products.

Two new tonic foods for invalids, **Two Valuable** anemics and convalescents have been **Invalid Foods.** forwarded by Casein, Ltd., Culvert

Works, Battersea, London, S.W., entitled 'Phosphova,' and 'Phospho-Whey.' These are combinations of dried milk, malt and organic phosphorous blended in such a manner as to be readily assimilable. They are of the same nature as Sanatogen, but less expensive, and are likely to prove helpful to those who are recovering from

sickness and are in need of constitutional upbuilding. The *former* of these foods tends to increase flesh as well as strength, but the *latter*, strength only.

### Oat Wafers.

Samples of super-cooked oatmeal wafers which will prove very valuable to dyspeptics and others have been forwarded from the Wallace P.R. Bakery, Wandsworth Road, S.W. They are dainty biscuits and preferable to oatmeal porridge during the summer.

### Fruit Sandwich Biscuits.

A useful novelty entitled "Artox" Sandwich biscuits are now offered by Messrs. Appleyards, Ltd., of Rotherham, which contain all the essentials of a well balanced meal in a portable and tasty form. They are free from animal fat, salt and chemicals and consist of banana and date fruit pressed between "Artox" Digestive Biscuits, and should prove very handy for cyclists and travellers.

## Noteworthy Facts.

**A**n up-to-date Fruitarian Restaurant has been opened at 6, Catherine Street, Strand (near the Gaiety Theatre), called the "Gardenia." The management is excellent and the catering is very well done, being both varied and well prepared. Our readers are invited to make this fact known and to patronise this establishment.

A number of transparent Placards, advocating the advantages of Fruitarianism as a means of avoiding Disease (and referring travellers to the O.G.A. for information, etc.) are now displayed in the Dublin Tramway Cars—through the generosity of the Misses Pollock.

The correct wording of Genesis i., 9, as newly translated from the accurate Greek Text of Drs. Westcott and Hort, by Farrar Fenton, M.C.A.A. (the translator of the New Testament into modern English from the same source), is as follows:—

"God also said, 'See, I have given you for food every fruit and grain-bearing plant upon the surface of the whole earth, as well as fruit and seed-bearing trees and all vegetation, so that they may be food for you.'"

Fred Welsh, the vegetarian Light-Weight Champion boxer, so impressed the sporting fraternity by his agility and stamina in his last contest, that "Iron Hague," a heavy-weight champion, has decided to eschew the flesh pots so as to increase his prowess.

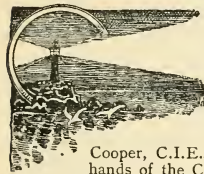
At the annual Gala of the Sheffield branch of the Royal Life-Saving Society, a life-vegetarian, Miss Doris Higginbottom, carried off the first prize and the famous Potters Cup. She swam 40 yards in 59 seconds, carrying a drowning subject for 20 yards of that distance.

A Health Food Depot has been opened in Bedford at 9, Tavistock Street, to provide facilities for Food Reformers and Fruitarians in that district.



## Editorial Notes.

Many important developments in connection with our Propaganda have taken place during the past quarter, which evidence the steady growth of our Movement, and provide suggestive thought concerning the great prospect of achievement in the future which is now apparent.



By the generosity of Sir William Earnshaw Cooper, C.I.E., who has placed in the hands of the Council a substantial sum to be devoted to the extension of our Work, a Lecture Room is being fitted and furnished at our International Headquarters, where Addresses will be given from time to time by Physicians and others. Conferences will be held, Cookery Demonstrations of a practical sort will take place, and instructive Lectures will be delivered by ladies who are qualified to speak concerning dietetic difficulties and the best way to overcome them. Kindred Societies will also occasionally be granted the use of this Room so that their Members may be brought into touch with the ideals of the Order and its beneficent Work.

Nearly 200 additional Placards have been contracted for in the Tube Railways of the Metropolis—the whole of the cars of the Piccadilly and Brompton Railway being thus utilized. This will enable us to reach with our message multitudes of people who live in the North of London, and in the West Central, the South-Western and the extreme Western districts. Nearly all theatre-goers and Club-men, and also millions of other travellers, will thus be induced to think about the important subject of Diet in relation to Health and the prevention of Disease and Cruelty. These new Placards which will be printed in several colours, and measure 24 ins. by 20 ins., will be worded as follows:—

### "PERFECT HEALTH."

Man's chief Capital.

Can you afford to invite  
DISEASE, LOSS, & SURGICAL OPERATION  
By eating Flesh-food?

### TRY FRUITARIANISM!

It promotes Health and Strength.

LIVE A HYGIENIC AND HUMANE LIFE!

Guide Books to Fruitarian Diet and Cookery  
(Price One Penny, 1/- and 2/- each),  
and Instructive Literature.

Also Information and Advice (Gratis)

FROM

THE ORDER OF THE GOLDEN AGE

(A Philanthropic Society),

153, 155, Brompton Road, S.W.

CALL OR WRITE.

Read The Herald of the Golden Age, Quarterly, 3d.

Our secretarial staff has already been augmented, and the Council are still prepared to engage the

services of an additional organizing, secretarial and literary worker who possesses all the following qualifications:—(1) A genuine interest in our Work and experience of the same. (2) Literary ability for press correspondence and journalistic work. (3) Good shorthand and typing skill; and (4) A certain amount of platform ability and some knowledge of book-keeping. Applications must be made by letter only at first, giving full particulars.

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**New Publications.** German editions of the "Toiler and his Food," and the "Testimony of Science," (10,000 copies of each), and of our leaflet entitled "The Advantages of Fruitarian Diet" are being printed, so as to enable us to make more impression upon contemporary German thought and sentiment. It is hoped that this may lead to important results. A French edition of the "Testimony of Science," and of the leaflet, are also being printed. In connection with these issues I shall be glad if any of our readers or friends can send me at once any quotations from the writings or speeches of famous German or French physicians in favour of fruitarian dietary (verbatim and with accurate references). I also want the active co-operation of all our friends in Germany to secure a rapid introduction of these booklets into the homes of the people. The German booklets will each be published at 20 pfennings (net), and the leaflet at 1 mark per hundred; booksellers will be allowed the usual trade discount.

New and improved English editions of 20,000 copies each of the "Drink Problem" and "Twelve Reasons Why" are now ready, and we expect to publish shortly a new booklet entitled "The Church and Food-Reform," by Rev. A. M. Mitchell, M.A., a portion of which is printed in this issue of our Magazine. This will prove useful to many of our workers in the religious world as a means of influencing members of the various Christian Churches.

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**Encouraging Signs.** The number of our visitors, and of applicants for literature and instruction, steadily increases day by day, and one of the most encouraging signs is that so many inform us that they have been sent by their medical advisers (many of whom are unknown to us), their physicians evidently thinking that a visit to our Headquarters will make them more ready to carry out the meatless dietary which is prescribed. I consider that one of the greatest of all the results of our educative work and propaganda will be the winning of the serious consideration of the medical profession for this important subject of Dietetic Reform as a means of preventing and curing Disease, and their sympathetic co-operation as a result of such further consideration and investigation on their part. This will mean much for the welfare of the coming generations, and will have an immense influence upon the public health.

A considerable number of new Restaurants in the Metropolis (the best of which is "The Gardenia," 6, Catherine Street, Strand), are now providing fruitarian diet and cookery as a result of our influence, and we may now confidently anticipate the day when Fruitarian Cafés will be almost as numerous as teashops. I can remember the time when these latter useful establishments were non-existent in London, and the only place where a cup of tea could be obtained was at a public-house or hotel, whereas now they are almost as plentiful as blackberries in summer time. The same great change in our eating habits is taking place as has already taken place in our drinking customs; and England will be all the better for the change.

The most important event of this sort which has resulted directly from our own work in London, is shortly to take place. In consequence of several interviews I have had with the Directors, Messrs. Spiers & Pond, Ltd., announce the opening of a high-class Fruitarian Restaurant at 'The Criterion,' on April 21st, where a fleshless dietary will be so well presented that they anticipate it will become recognized as the Premier Food-Reform Restaurant in town. A Press Banquet will inaugurate the opening ceremony; waitresses in uniform will give attendance; and the new enterprise will be well advertised.

The great significance of this development will be at once recognized by all our readers who know the magnitude and prestige of 'The Criterion,' and they will realize what an important object-lesson will thus be provided for the other large caterers of the city. I invite one and all of the Friends of our Cause to patronize this venture at once so as to ensure its immediate success, and to make it known far and wide. Other establishments will then probably be opened by this well-known Company.

This will be the place for *recherché* dinners of the better sort, and such a rendezvous is much needed. The Menu card is quite an elaborate one and very comprehensive, therefore I indulge hopeful anticipations concerning a successful issue for this enterprise.

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#### Our New Treasurer.

Sir William Earnshaw Cooper, C.I.E., has kindly consented to accept the position of Hon. Treasurer to the Order, jointly with myself, thus strengthening the financial foundations of our Society. Sir William's long experience in connection with commercial administration, social politics and national questions will render his advice and closer co-operation concerning the Work of the Order of great value to the Council and our Cause. For many years he was Chairman of the Chamber of Commerce in India, and a Member of the Legislative Council of the Empire.

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#### Pure Food Exhibition.

An instructive Exhibition concerning the Simple Life and Pure Diet, is to be held at the Cavendish Rooms, London, on April 5th to 9th, from 2 till 9 p.m. each day. A great variety of object lessons will

be provided by numerous Societies, Caterers and Manufacturers, and the Council of the Order have engaged a stall so as to provide opportunities for visitors to obtain information, literature, etc. Our readers are invited to send their friends to this Exhibition, and I want a few of our lady helpers who are qualified to instruct enquirers, to volunteer to be present at our stall on one or more of the days specified. Early intimations will be appreciated.

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One of our Members, Mrs. Walter Carey, sends me the following suggestive letter:—

"For three years I have been a strict Fruitarian and during that time have done all in my power to advance the Cause to which all Members of the O.G.A. have pledged themselves. Moving about has given me opportunities of discussing the subject of Food Reform with all classes of people, both in town and country, and in doing so I have gathered experience how best to put the case before them, and with what arguments for and against it I am likely to meet with.

I always try first to place the Humanitarian side of the question before all enquirers, but find, alas! that this view only appeals to a few of the community. The sufferings of the animals in the cattle boats and in the slaughter houses seem in no way to touch the hearts of the majority, but the hygienic and economic side often does affect them. On all sides I am met with the question, "How can we find a cook to undertake this new style of cooking?" And this difficulty, from a housekeeper's point of view, is a serious one to those who know nothing about simplicity in diet, and the pleasures of a truly natural fruitarian meal.

It is useless to reply to such: "There are numerous recipe books written on the subject, and if a cook can prepare the usual flesh dishes, if she can fry, boil, etc., there is no reason that she should not with equal success do the same with fruit and vegetables, and thus cook meals necessary to a fruitarian menu." Some housekeepers cannot or will not believe in the simplicity of preparing meals of this kind, so the only answer to such seems to be "Engage a vegetarian cook;" but these I know are few and far between.

To meet this difficulty would it not be possible for some Member of our Order, well versed in culinary matters to start a school for training Fruitarian cooks; or to give courses of demonstration lessons on the subject, and so supply a demand which is daily increasing?

So many girls seeking to earn a living, and who turn in disgust from trussing birds, cleaning fish, and the other revolting details entailed in the daily work of an ordinary cook, would take pleasure in preparing the dainty dishes which go to make up a Fruitarian meal, and while they were earning their daily bread, they would feel they were helping on the great Cause of Food Reform, and hastening the day when the dishes composed of dead bodies will be a thing of the past, and civilized people will make their meals of the fruits of the earth, with which Nature has abundantly supplied them."

The Council of the Order intend to provide facilities for learning fruitarian cookery now that our Lecture Room is being made available, and a preliminary instructive Address will be given at 2.30 p.m. on Wednesday, May 4th, to which all our lady friends and enquirers are hereby invited.

There can be no doubt that the need for instruction concerning hygienic cookery is a pressing one. If a number of pupils are prepared to pay for a course of such instruction our Hon. Secretary will be glad to hear from them, as it might be possible then to engage regularly and entirely the services of a competent and certificated Teacher of Cookery who is now in a position to accept an engagement of this sort.

### The Vivisection Horror.

Some most distressing revelations have recently been published in the *New York Herald* and other papers concerning the cruelties and atrocities that are perpetrated at the Rockefeller Institute for Medical Research, New Jersey, U.S.A. The statement made by one of the assistants regarding one of the chief operators, compel one to come to the conclusion that he resembles a moral maniac who delights in inflicting torture, and who is obsessed by some demon of cruelty. Some of the cruelties were so fiendish and heartrending that the assistant in question fainted, and there can be no doubt that the most flagrant violations, both of humane sentiment and of the Law concerning cruelty to animals, are continually taking place in this inferno.

It is high time that the 'carte blanche' which is given to physiological experimenters to flout the law, to outrage the principle of humanity, and to perpetrate deeds which rival the crimes of the Spanish Inquisition should be terminated by public agitation. Who are these men, who in order to make themselves notorious and to appropriate the vast sums which are being so unwisely and thoughtlessly given by wealthy donors, are permitted to torture animals with impunity? Why should they be permitted to perpetrate cruelties such as would bring imprisonment to any ordinary working man? Should such cowardly outrages be permitted to continue?

It would be interesting to know how Mr. Rockefeller felt when he read the accounts of the way in which his donations are being utilized, and it is to be hoped that he will now cease thus to bestow the money with which he has been entrusted by Providence. If he would use some of it for the advocacy of humanness, for the prevention of pain instead of its increase; for the promotion of Hygienic Education, and the advocacy of the simple and natural life, really beneficent results would follow—and the advent of a more humane Age would be hastened instead of being retarded by such wicked prostitution of wealth which could be made the means for doing so much good.

I often feel almost inclined to despair when I realize what vast fortunes are being placed in the hands of the vivisectioners by well-meaning but unenlightened philanthropists, whereas the numerous Societies who are carrying on an earnest conflict against the forces of inherited barbaric custom and vitiated taste, ancestral disregard for the rights of the sub-human races, and popular ignorance concerning the true causes of Disease and the intimate relation of Diet to Health, are left to struggle on as best they can for the want of a few thousands of pounds that would enable them to wage a much more effective crusade.

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So many misleading statements have recently been made in various journals in India.

by writers who insinuate that the Sikhs and other powerful races in India are flesh-eaters, that I am glad to be in a position to publish the evidence of one of our

comrades who can speak with authority on the subject. Mr. Alfred C. Newcombe has written to the *Saturday Review* as follows:—

"It is new to us vegetarians to be told that the Sikhs, Rajputs and Bengalis are flesh-eating communities. One of the commonest arguments used against our diet is that the natives of India are nearly all vegetarians; and especially the rice-eating Bengalis are pointed to as 'wanting in physique because they are vegetarians.' Climate and customs count for much in their case, and rice is not an ideal staple diet. But the robust races of the north of India live chiefly on wheat and other vegetarian foods. That a few among those belonging to the Hindu races of the north and the Bengalis of the south depart from the almost universal custom does not make those nations 'flesh-eating communities.'

I was for twenty-seven years in India and stationed in many parts. I had exceptional opportunities for learning the facts regarding the diet, as I spoke the language well and travelled much among the villages. When stationed in the Punjab in 1897 I made special inquiries from the lumbarbars, or head men, of several large Sikh villages. A careful estimate led me to conclude that 70 per cent. at least of the Sikhs are life vegetarians; and so fine a race are they physically that Lord Roberts and other eminent military men have expressed their admiration for their manly qualities. Of the other 30 per cent. I found that some take a little goat's flesh once or twice a month, or when they are occupied in large towns and it is supplied to them by their employers, or on the occasion of a hunt or wedding. At one large village I inquired from the lumbarbar and a group of village officials when was the last case of meat-eating, and after much inquiry among themselves they said it had been when the last crop was cut, six months before then. There were a few Mohammedans in those villages, and they told me they eat meat once a month. One very handsome, strong lumbarbar stated that the food relied on consisted of 'corn, pulse, radish, oil, pepper, millet, Indian corn (maize), vetch, carrots, sugar-juice pressed from the cane, clarified butter, and milk.'

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### An Emperor's Philosophy.

The German Emperor has the following philosophic texts so arranged in his literary office as to be always before him when sitting at his desk.

The sentiments expressed are worthy of serious consideration by everyone.

"Be strong in pain."

"To wish for anything that is unattainable is worthless."

"Be content with the day as it is; look for the good in everything."

"Rejoice in nature and people, and take them as they are."

"For a thousand bitter hours console yourself with one that is beautiful."

"Give from your heart and mind always the best, even if you do not receive thanks. He who can learn and practise this is indeed a happy, free, and proud one; his life will always be beautiful. He who is mistrusting, wrongs others and harms himself."

"It is our duty to believe every one to be good as long as we have not the proof to the contrary."

"The world is so large and we ourselves so small that everything cannot revolve around us."

"If something damages us, hurts us, who can tell if that is not necessary to the welfare of creation."

"In everything of this world, whether dead or alive, lives the mighty, wise will of the almighty and all-knowing Creator; we little people only lack the reason to comprehend it."

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### The Danger of Meat Preservatives.

The Editor of *Science* *Siftings* declares that the Local Government Board has been drawn to the increasing use of formaldehyde into the meat trade. The gas is used, in cold storage safes and in ships in which frozen meat is brought to this country from abroad, as a disinfectant and deodorant, so as to conceal incipient decomposition and putrefaction. The Committee of the L.G.B.



considers that there are strong reasons for objecting to the use of this preservative, as it combines with the meat and makes it extremely indigestible. It has been ascertained that the cooking does not eliminate the chemical, and Professor Mosso, who investigated the action of formalin upon human subjects came to the conclusion that it was an accumulative poison adversely affecting digestion and nutrition, injurious to life itself and capable of proving fatal. When will the flesh-eating public grow wiser?

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Another danger which threatens the meat consumer is also revealed by the **Dangerous Sweetbreads**, above mentioned contemporary, as follows:—

"Last week we pointed out on excellent authority, that thyroid glands are often substituted by butchers for sweetbreads. Indeed, we have stated the same thing in the past. We also said that we regarded the practice as a dangerous one. Since then, Dr. W. Edmunds has described to the Royal Society of Medicine, ten experiments made on rats with thyroid and anti-thyroid preparations. Four rats not experimented on, but treated otherwise precisely the same, remained well throughout. The preparations were given in doses of 10 grains three times a day, mixed with food. One thyroid preparation produced in two rats death, or severe illness, in twenty days. Another produced the same result on two other rats in eighteen and nineteen days. An anti-thyroid preparation produced no effect on two rats during thirty-nine days. Thyroid and anti-thyroid administered together, 10 grains of each three times a day, caused death or severe illness in ten, eighteen, nineteen, and twenty-one days. The symptoms produced were loss of flesh, roughness of coat, general weakness, illness, and death. It is unpleasant to think that people pay enormous prices for sweetbreads (perhaps for suffering invalids) and receive—what!"

\* \*

An interesting paragraph on this subject appears in the Journal of the Board of Agriculture and Fisheries for January. It seems that in the spring, when the hop plant begins to throw up shoots, it is customary in this country to thin out and throw away the shoots, leaving only two or three to each plant. In some continental countries, however, these hop shoots are used as a vegetable, being gathered when from four to five inches long, and boiled and eaten like asparagus.

They are most largely employed in this way in Belgium, where according to information furnished by the Ministry of Agriculture, the shoots are gathered from about 2,500 acres of hops. The average production is about 70lbs. per acre. They are sold fresh, and are also supplied to preserving factories. They are among the earliest spring vegetables and appear on the bill of fare of all the large restaurants in Belgium from the beginning of March.

Our own hop-growers, who are complaining so much of the hardness of the times, should take the hint, and initiate this new industry. Readers in Kent, Sussex, Hants, and the other hop districts, please note!

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An **Important Testimony**. A most significant testimony concerning the results of a more or less general abstinence from flesh food was furnished by the New York correspondent of the *Daily Telegraph*,

on February 9th last in that journal. With reference to the popular boycott of butchers' meat in consequence of the exorbitant prices demanded, he writes as follows:—

"It has been proved, however, in New York and other cities that the people who have been abstaining from meat, have, generally speaking, not deteriorated in health, and even improved, and many will henceforth prefer restaurants where vegetables, fruits and eggs are cooked in an enticing and appetising economical manner to other establishments which dispense the products of the slaughter-yard. Since the meat boycott was begun there has been a greatly increased demand for eggs, fruits, and cereals of all kinds, and vegetarian restaurants, which are not numerous here, have been overcrowded. Now that Lent has arrived, the boycott will undoubtedly secure fresh support."

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**Cattle Traffic Revelation.** The *Leader*, one of the most influential of the South African newspapers, recently published the following statements concerning the cruelties that are associated with the cattle traffic in our colonies, and as these particulars are suggestive of what takes place in some of the market towns of the British Isles, I commend them to the notice of our flesh-eating friends who try to quiet their consciences by indulging the illusion (notwithstanding overwhelming evidence to the contrary) that the procurement of flesh-food only involves a quick and easy death in the slaughter-house.

"I have heard of instances where cattle and sheep have come through Carnarvon and Beaufort West and have been kept in trucks for four days without food and water. There is now a case on record where a truckload of sheep from the former place arrived here two days late, and was shunted away by mistake to Vereeniging, and finally brought back to Johannesburg. By the time these poor animals were detrained they had been in the truck for ten days without food and water. It must be remembered, too, that sheep are railed in open trucks exposed to the full heat of the sun. It frequently happens the sheep and cattle from the Cape are sold on arrival at Johannesburg to outside dealers, who reconsign them to Pretoria, Middleburg and Barberton. In practically every instance these beasts get neither food nor drink here, and the condition in which they eventually arrive at their respective destinations may be imagined. Cattle have been known to arrive at the Braamfontein yard in so weak and exhausted a condition that they could hardly stand.

Describing Braamfontein, the correspondent says: I was now to see for what purpose some twenty youngsters whom I had seen earlier in the day sitting on the siding cracking coarse jokes were here. They are black, white and half-caste—a vicious looking crew—and each is armed with a whip. One of their number carries a stick to the end of which is attached three feet of wire. As soon as the cattle emerge from the trucks they are surrounded by these young fiends, whose duty it is to herd them while they are being sold. That the boys put the whole of their brutal little hearts into their abominable work there is no doubt. I can testify to that. The parched, panting beasts rush hither and thither in their bewilderment, their flanks chafed and gored. The whips crack, and every whip finds flesh. The cattle, terror-stricken, close their agonised eyes in a manner pitiful to behold, to shield them from the merciless lash, for these wielders of the whip prefer to strike between the eyes, where there is an opportunity.

Surely those eyes see red, and their dumb owners must wonder what sort of devils we people are. When the cattle are loaded into the trucks, stones, bottles and sticks are brought into requisition to drive them in, for they know the truck, and all the lingering torture it holds for them, and are loath to enter. The youths have been known to strike the cattle in the face while drinking. Never before have I seen such barbarity, and I have stood in the slaughter-houses of Chicago and watched cattle being killed at the rate of 240 per hour."

### Fruitarianism 600,000 years ago.

That fact that a fruitarian dietary is the natural food of man has just been emphasized afresh by Professor A. Keith in an interview with a representative of the *Daily Record*.

"In the museum of the Royal College of Surgeons, London, lies a famous skull. Discovered at Gibraltar many years ago it has been agreed to be that of a human being of prehistoric times. Many scientists have examined it; many theories regarding the owner of it have been propounded.

For some years past, armed with a new system of intricate measurements and with all the resources of modern science at his back, Professor A. Keith, curator of the museum, has been trying to lift the veil from the past. He has compared the skull minutely with those of the people of all nations to-day, and has set it side by side with all other available prehistoric relics.

In an interview, discarding technicalities, Professor Keith spoke of his conclusions. "The skull, I have little doubt, is that of a woman," he said. From the size of her brain, she must have been shrewd—probably a woman, too, of considerable spirit. One can reckon pretty accurately, also, the time at which she lived. It must have been at least 600,000 years ago.

From the jaws, and the fact that the muscles of mastication were remarkably strong, it is possible to deduce what this prehistoric woman ate. Nuts and roots probably entered very largely into her diet. She was in the habit of eating things which required a great amount of mastication before much nourishment could be derived from them—hence the unusual development of the jaw muscles."

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### An Ex-parte Witness.

We often read in our newspapers the reports of speeches made by Sir James Crichton-Browne in deprecation of food-faddism, vegetarianism, and other efforts on the part of thoughtful members of the community to lessen their risk of being smitten by disease in some form. It may, therefore, be well to record the fact that this scientist does not speak on this subject from that impartial standpoint which is desirable when oracular pronouncements of such a nature are made; and that his public statements, made with a view of preventing the public from abandoning a flesh-dietary, need not be taken too seriously.

Speaking at the annual meeting of Bovril, Ltd., on February 22nd, the following statement was made by Sir James and reported in the *Daily Express*—

"Sir James Crichton-Browne, M.D., F.R.C.S.: 'I have much pleasure in seconding the adoption of the report, which I hope you will regard as, on the whole, a satisfactory and encouraging chapter in the biography of Bovril, and in doing so I would say that in performing my duties as one of the directors of Bovril, I have always a pleasing consciousness that I am not only doing what little I can to serve the interests of the Company, but that I am benefiting the public also by helping to provide for them a really good thing.'

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### Our Equine Servants.

Nothing could illustrate in a more graphic manner the callous attitude of the people of Western countries towards the animal world than the treatment which is meted out to our worn out horses who are exported to Belgium in order that their tired and suffering bodies may be sold for food. And I venture to believe that no people which had not had its humane sentiment stifled by a carnal dietary (which involves and produces habitual mental acquiescence in the

wholesale sacrifice of the sub-human creatures), could regard with equanimity this traffic in the enfeebled flesh of our equine servants who have rendered long years of painful and toilsome service to the community. Here we have exhibited an apotheosis of ingratitude, a total disregard of justice and equity; but I am glad to see that 'protest' Meetings have been arranged so that public opinion may be aroused.

The following report from a special correspondent of the *Daily Mail* at Antwerp, was published on February 22nd in that paper:—

"The procession of the animals through nearly three miles of streets to the Government stables still takes place every Monday morning, shocking hundreds of sensitive and sympathetic people and perpetuating the old comment of 'England's shame.'

Two boats, from Goole and Leith, unloaded horses at 6.30 a.m. Hull and Newcastle boats, delayed by the storm, arrived this afternoon.

The Goole boat unloaded ninety-two horses, blind, lame, aged, exhausted, many with bleeding cuts sustained on the passage.

The Leith boat had six horses—one terribly sore.

When the procession started, four animals were so ill that they were carried in a wagon to the stables where the butchers buy them.

A fifth horse was put into the wagon when it had been dragged, limping and gasping, between two other horses for one mile. Most of the others limped or hobbled on their toes the whole three miles with two rests.

Mr. Fairholme had a camera and took photographs. We had to seek police protection owing to the threats of the Belgian Drivers.

The Hull Boat brought 156 horses. It left Hull at 2 a.m. on Sunday and encountered a fearful storm. One horse died and was thrown overboard.

Another was killed by the captain owing to breaking a foot. Thirty-one horses arrived dead. Twelve had their throats cut in the boat or on the quay when Antwerp was reached. Four of the remainder were compelled to travel to the stables in a wagon."

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### Our Magazine.

Our Magazine now circulates in 52 countries and colonies, and its prestige and influence are steadily rising. I shall be glad if our readers will assist the Council by placing copies in public Reading Rooms, Railway Waiting Rooms, Hotels, Boarding-Houses, etc. Good missionary work may also be accomplished by the presentation of bound volumes to such places of public resort, and I commend this form of endeavour to our friends. It is now quite a common occurrence for us to hear from strangers that they have been abstainers from flesh food for many years in consequence of their having perused a single copy or bound volume of our Magazine in a Waiting Room or Library. A considerable number of Public Libraries, etc., are supplied from Headquarters (gratis), but we cannot reach them all, and only local friends can actually ascertain whether, if presented, copies will be placed upon the public tables.

Our Hon. Secretary will always be glad to receive the names of prominent and influential persons who have manifested interest in humanitarian work of any sort, and to whom a specimen copy might wisely be sent, so as to make them acquainted with our ideals and our endeavour to strike at the root causes of Disease, Physical Deterioration, and Suffering in its various forms.

**Our Exchequer.** The following donations towards the Work of The Order have been received since our last issue, including amounts paid in purchase of literature for distribution. The thanks of the Council are tendered to all these friends of our Movement:—

£ s. d.	£ s. d.
Sir William Earnshaw	The Dean of Durham
Cooper, C.I.E. 1,000 0 0	"Merch Cynon" ... 1 0 0
A Friend ... 5 0	Mrs. Davidson ... 3 6
Mrs. Marion S. Adams ... 2 6	Miss J. H. Deacock ... 2 6
Miss Allott ... 4 0	Dr. N. R. Dharmavir,
Mr. H. B. Amos ... 2 6	F.R.C.S., D.P.H.
Anon. (per Miss Toovey) ... 2 6	Mrs. & Mrs. Dickson ... 3 0
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Mr. J. H. Arnitt ... 2 6	Miss L. Dutton ... 2 6
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Mr. G. Aubrey ... 1 12 8	Mr. Newton A. Dukes ... 10 0
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S. A. Princess Mélé	Miss Ellen Hawkins
Baresi ... 7 11	Ebbs ... 2 6
Mr. J. M. Bailey ... 5 0	Mr. A. D. J. Edal-
Mrs. Baird ... 2 6	Behran ... 2 6
Lady Bateman ... 10 0	Mr. & Mrs. L. Edge-
Rev. C. M. Bayless ... 1 0	Partington ... 4 10 2
Miss M. H. Bayless ... 2 6	Mr. Max Esberger ... 4 0
Mr. H. W. Baxter ... 10 0	Mr. John H. Evans ... 3 6
Capt. R. B. Beard ... 3 0	Mr. F. J. Everard ... 2 6
Miss C. M. Beard ... 3 0	Mrs. Fairfax-Craig ... 2 7 0
Miss Ethel Beard ... 2 6	Mrs. Fitz Hugh ... 1 1 0
Mr. Hugh Beard ... 5 0	Rev. Fallé ... 2 6
Miss L. A. Beebe ... 2 6	Mr. W. C. Ferris ... 4 1
Dr. Robert Bell, M.D. ... 1 0	Mr. G. Asplet Falle ... 5 0
Mrs. Bell ... 2 6	Mr. J. A. Forbes ... 5 0
Mr. R. B. Bilton ... 5 0	Mr. Joseph Ford ... 5 0
Mr. E. Blackburn ... 2 6	Mr. B. C. Forde ... 1 2 6
Rev. A. Blackham ... 5 0	Mrs. Forrer ... 2 6
Miss Edith E. Blacker ... 2 6	Miss K. Douglas Fox ... 2 6
Mr. Francis S. Blizard ... 5 0	Mr. and Mrs. Foyster ... 2 6
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Mrs. C. R. Brace ... 5 0	Mrs. Frederick ... 14 6
Miss E. E. Bradley ... 2 6	Miss Lilian Frost ... 2 6
Miss L. Brassinne ... 3 0	Miss L. Fuller ... 3 6
Mrs. Brierley ... 5 0	Mrs. Garvie ... 5 0
Mrs. Brook Taylor ... 5 0	Mr. A. Grant, junr. ... 10 0
Mr. John Brown ... 2 6	Mr. C. E. Green ... 2 6
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Mr. William Brown ... 1 0	The Dean of Gibraltar ... 7 6
Miss A. M. Buchan ... 1 0	Mr. Oswald Godman ... 2 6
Mr. J. J. Bucher ... 1 0	Miss C. Goodwin ... 3 6
Miss S. Burgess ... 2 6	Mrs. Goyder ... 2 6
Mr. W. A. Buttery ... 2 6	Mrs. Grove-Grady ... 50 1 6
Mr. D. Campbell ... 10 6	Mrs. E. A. Greer ... 2 6
Mrs. T. F. Carden ... 2 6	Miss L. Gude ... 3 0
Capt. Walter Carey ... 5 0	Miss Gwynne ... 1 0 0
R.N., & Mrs. Carey 58	Miss A. M. Gynnell ... 2 6
Miss J. Carr ... 1 0	Mrs. Hadden ... 2 6
Mr. C. F. Carpenter ... 1 0	Mr. A. Hainsworth ... 6 6
Master Denis Carey ... 5 0	Mr. S. Hoppod Hart ... 2 6
Mr. H. S. Carter ... 5 0	Mr. A. Harvey ... 5 0
Miss Bertha Catchpool ... 15 0	Miss M. E. Helsby ... 8 0
Miss Jessie Cavers ... 2 6	Miss F. Helsby ... 8 0
Miss M. I. Cawston ... 2 6	Prof. H. Helsby ... 12 0
Mrs. Jane Chennell ... 2 6	Lady Gwendolen
Mr. J. Clarke ... 4 1	Herbert ... 13 0
Mr. E. C. Clifford ... 5 0	Miss Lissie Hall ... 4 0
Mr. C. T. Clough ... 2 0	Miss Lily Harrison ... 2 6
Mr. P. Lawson Coad ... 1 0	Miss Helen Hayhurst ... 10 6
Mr. J. H. Cook ... 2 6	Mr. A. E. Hayne ... 2 6
Mrs. Cook ... 2 6	Mrs. A. Henderson ... 2 6
Mr. W. T. Cook ... 5 0	Mrs. M. B. Hickey ... 4 0
Miss E. E. Cole ... 2 6	Mr. T. J. Hollander ... 5 0
Miss C. B. Clele ... 2 6	Miss Jessie Holliday ... 2 6
Sister Constance (In	Mr. G. H. Hopkinson ... 2 6
Memory of little	Madame van Hoorde ... 10 0
Jap and Gyp) ... 5 0	Mrs. C. Vander Hucht ... 5 0
Mrs. Cowdell ... 2 6	Mrs. Ethel Hulks ... 3 6
Mrs. E. F. Cox ... 5 0	Mr. E. J. Hunt ... 1 0
Mr. Edward P. Crane ... 5 0	Mr. Leon Hyman ... 5 0
Mrs. E. Crompton ... 2 6	Mr. C. W. Ivatts ... 2 6
	Miss M. Jacob ... 1 0 0

£ s. d.	£ s. d.
Miss Winifred F.	Mr. F. Rumsey ... 2 6
Jacobs ... 2 6	Mrs. Ritchie ... 3 0
Miss H. Jamieson ... 2 6	Mr. R. W. Rose ... 2 7
Mrs. E. Jenkinson ... 3 0	Colonel A. Roberts ... 1 0 0
Mrs. Jolliffe ... 10 0	Mr. W. R. Rowe ... 2 6
Mr. Joseph Jones ... 1 0	Mr. Wilfred Rothery ... 2 6
Mr. F. K. Jones ... 2 6	Dr. George Rice ... 10 6
Miss M. A. Jones ... 1 0	Mr. Edward Schofield ... 2 6
Mr. George F. Jones ... 2 6	Mr. Arthur Sealy ... 2 6
Miss E. M. Jones ... 1 0	Mr. C. N. Searle ... 2 6
Mr. D. D. Jussawalla ... 10 0	Mr. G. H. Shepherd ... 5 0
Mrs. Keith ... 7 6	Mr. R. H. Sherwin ... 2 6
Mr. Wordsworth	Miss Simson ... 1 0 0
Kennedy ... 5 0	Miss Gertrude Smith ... 2 6
Miss Hilda L. Kimpton ... 2 6	Miss Belk Smith ... 2 6
Mr. V. K. Kirtikar ... 4 0	Miss Annie Smith ... 6 0
Miss Kirton ... 2 6	Mr. S. H. Smith ... 5 0
Mr. Jas. L. Kitz ... 5 0	Miss E. E. Smythe ... 2 6
Mrs. Knox-Field ... 3 2 6	Mr. Tracey Sparks ... 2 6
Madam Mohan Lal,	Miss A. B. Spencer ... 4 0
B.A., L.L.B. ... 5 0	Mrs. St. Leger ... 2 6
Mrs. Lambly ... 10 6	Mrs. A. G. Stevenson ... 5 0
Mrs. Edith Langford ... 5 0	Miss Myra Stevens ... 8 0
Mr. W. H. Last ... 2 6	Mrs. T. M. Stewart ... 2 6
Mr. Wm. Layley ... 2 5 0	Miss Alice Stone ... 5 0
Miss A. Ley ... 3 6	Mrs. R. S. Storey ... 2 6
Mr. H. Light ... 5 0	Mr. G. Stoney ... 2 6
Miss G. Linde ... 2 6	Mr. W. Penn Stringer ... 7 6
Miss N. A. Lloyd ... 2 6	Shri Jan Swetambar
Mr. E. Lord ... 2 6	Conference, Bombay ... 1 0 0
Mrs. Lutyens ... 2 6	The Misses Tacey ... 4 0 0
Mrs. K. H. Maes ... 3 11	Mr. K. Taleyarkhan
Mr. H. Q. Mack ... 16 6	(in memory of B.H.T.) ... 4 0
Mr. John J. Mackean ... 3 0	Mr. F. W. Tanner ... 1 1 0
Mr. M. Maides ... 2 6	Mr. G. B. Tarring ... 1 0 0
Miss Malpas ... 2 6	Mr. William Tebb ... 10 0
Mr. W. Percy Marr ... 9 0	Mrs. Lloyd Theakstone ... 2 1 9
Mrs. Emma Matthews ... 2 6	Mr. J. Thackray ... 2 6
Mrs. A. M. Maxwell ... 1 2 6	Mrs. Arthur Tharp ... 2 9
Mrs. E. A. Mear ... 2 6	Mr. H. Theakstone ... 3 3
Mr. Wm. McIlroy ... 5 0	Mr. B. Theobald, B.A. ... 5 0
Mrs. McJannett ... 2 6	Mr. D. Thomas ... 5 0
Mrs. McTurk ... 5 0	Mrs. Thomas ... 5 0
Collected by Miss	Mr. A. Thompson ... 10 0
Dorothy McTurk ... 1 6	Mr. J. J. Thompson ... 5 0
Mr. J. Marshall ... 8 3	Mr. A. H. Thompson ... 5 0
Miss Amy Messeder ... 11 0	Miss Thompson ... 2 6
Miss E. Holmes Miller ... 2 6	Miss E. Tonge ... 2 6
Mr. F. V. N. Mitchell ... 2 6	Miss Jessie Tonge ... 2 6
Mrs. G. P. G. Mody ... 6 8	Miss Gertrude Tonge ... 10 6
Rev. A. M. Mitchell,	Miss M. Toovey ... 2 6
M.A. ... 5 0	Miss F. V. Townsend ... 5 0
Mr. J. Morgan ... 4 0	Miss L. Tretheway ... 4 0
Mrs. A. E. Moore ... 2 6	Mr. G. Tuohy ... 2 6
Mrs. E. M. Morrison ... 3 0	Mr. Herbert Turner ... 5 0
Mr. F. Muhlhausen ... 4 0	Mrs. C. Turner ... 2 6
Miss F. Muriel ... 2 4 8	Mrs. Twining ... 1 0 0
Mr. S. Nicholson ... 5 0	Miss I. J. Tyler ... 5 0
Mr. W. Nixon ... 1 0 0	Mr. J. I. Tyler ... 2 6
Miss C. Norman ... 2 0	Mrs. V. ... 5 0
Miss Northcott ... 3 8	Mr. A. F. Vicary ... 10 0
Mr. J. T. ten Over ... 3 0	Mr. K. J. B. Wadia ... 3 6
Miss C. E. Ormerod ... 10 0	Mr. E. F. Walker ... 2 6
Mr. A. G. Palmer ... 3 4	Mrs. E. A. Walker ... 10 0
Miss A. Parker ... 3 0	Mr. F. E. Walshe ... 4 0
Mr. O. O. Peulevé ... 2 6	Mr. J. R. Watts ... 2 2 0
Mr. W. H. Pike ... 2 6	Mr. J. Webster ... 10 0
Miss Clara Plummer ... 1 0 0	Mr. L. J. Westlake ... 2 6
Miss C. M. Pollock ... 2 0 0	Miss Whitford ... 2 6
Miss E. A. Pollock ... 2 0 0	Mr. Robert Wilding ... 3 0
Rev. C. G. Potts ... 2 6	Mrs. E. A. Willis ... 2 6
Mr. Potts ... 2 6	Mrs. E. Wilkins ... 3 6
Mr. W. Pound ... 4 0	Mr. Ernest J. Williams ... 6 6
Mrs. Roger Price ... 2 6	Mrs. Emily N. Wilson ... 4 0
Mr. W. H. Prosser ... 5 0	Miss Ada Wormald ... 5 5
Mr. and Mrs. Purcell	Dr. W. F. C. Wood-
Quinton ... 8 8	head ... 2 6
Mr. F. Rayner ... 1 0 0	Mrs. Woodward ... 5 0 0
Mr. A. W. Reardon ... 4 0	Mrs. Frances Wright ... 1 0 0
Miss E. Redfern ... 2 6	Mrs. M. E. Wright ... 5 0
Mrs. C. Renny ... 9 0	Mr. E. Woodhead ... 5 0
Mr. T. G. Rhodes ... 2 6	Mrs. A. G. Yaldwyn ... 2 6
Hon. Francis Spring	Rev. F. F. Vandell, M.A. ... 2 6
Rice ... 10 0	Mr. A. R. Young ... 4 0



# The Power of Vibration.

By PERCY E. BEARD.

**T**elepathic communication is now becoming generally recognized as a scientifically demonstrable fact. This being so, the study and thoughtful consideration of this subject is claiming the attention of many who have the welfare of our Race at heart, and who are endeavouring to alleviate the conditions which hang as a dark cloud over this planet on which we find ourselves to-day as travellers journeying along life's highway.

The truth is now accepted that all things which our physical senses cognize are the result of vibratory action recorded on the delicate instrument known as the physical brain; and the realization of this fact opens a vast field of possibility in relation to Man's attainment and achievement in the near future. For our awakening spiritual consciousness regarding the latent, mental and psychic powers which are within Man, though only partially apprehended as yet because of our limitation of perception, is ever prompting us to seek further knowledge concerning those higher faculties of our being which also operate in connection with vibration, though of a still finer sort.

By ocular demonstration, a thought-wave, or other vibratory disturbance of the etheric substance in which we and all things move, can now be shewn and made clear, and its speed and quality can be tabulated and recorded.

These vibrations must necessarily operate through and by means of some medium, this medium being designated by the leading scientists of to-day as the ether of space. But although such vibratory action has itself been faithfully investigated and recorded, and the existence of the medium conveying the vibration, termed 'ether,' has been ascertained, it yet remains for man to solve the mystery of the force or agent which controls such action and manifestation.

When we remember that only at a comparatively recent period all that was known of the subject of vibration was confined to physical matter in its lower forms, we may, with confidence, come to the conclusion that there is no finality with regard to the knowledge which is attainable concerning the more subtle laws which operate for our well-being. And we are forced to realize more and more the existence of a Creator whose wisdom, power and beneficence completely transcend the conception of Man in his present state of evolution.

When the scientific mind in its search for a deeper and a clearer understanding of the truth underlying natural phenomena was enabled to

perceive and demonstrate the existence of the Atom contained within ponderous matter, it was thought the most minute occupant of the ether of space had been found. But by the continuation of the quest, yet another realm of discovery was opened; the Electrons within the Atom were disclosed, constituting a microscopic system of material bodies revolving within a universe of infinitely small proportions. Man was thus again face to face with the demonstrated fact that he had not yet unveiled all the wonders that lay hidden around and about him.

The result of this progress in our science is applied to Man's use to-day, for have we not in wireless telegraphy this power of utilised vibration and mechanically controlled by Man's intelligence? And the similarity between the working of the messages which are projected through space by Marconi's transmitter, and telepathic communication between mind and mind, will at once be recognised.

This telepathy and mental force within us, can be utilised to assist us in accomplishing more quickly our purpose as a collective body of workers for the ushering in of a more humane Era.

For it is a noteworthy fact that wireless and ethereal vibrations can be, and are, intercepted and recorded by all instruments which are within a certain radius and are adjusted to the same pitch as it were as the particular receiver to which the message is projected.

By the same law, mental concepts, if powerfully sent forth, will reach and influence many brains which are capable of receiving them.

As our Membership increases and our influence extends, and sympathetic helpers join hands with us in all parts of the world, we can by cultivating greater unity of thought and purpose, create a mental 'battery,' the potency of which will stream forth in powerful vibration of affirmation—that our Cause *must* triumph, that it *is* gaining step by step, that our advance is breaking down for ever the prejudice and ignorance of the past, and that the day *is* at hand when the carnivorous habit with all the cruelty and disease and suffering that it involves will be condemned, both by the reason and conscience of Christendom.

Let us grasp the significance that telepathic communication, and the power of creating thought vibration, have for us; and let us ever remember that weak pessimistic thoughts are but weeds which check the growth of a rich harvest. As surely as wheat can only be produced by the seed of wheat, so only can strong, hopeful, optimistic thoughts bring a living power into the Work in which we are engaged.

The transmissibility of thought vibration and its perfect or imperfect manifestation are governed by the purity of, and the resistance offered by, the medium of transmission. It therefore behoves those of us who would act as media for the transmission of helpful and uplifting thoughts, receiving such from those more highly evolved than ourselves in order that we may reflect them, to keep this bodily instrument of ours, the Temple of the Spirit,

pure, healthy, and well attuned, by obeying the physical laws of our being in regard to diet and hygiene. The coming Man will live a *scientific* life, he will know that to produce a perfect physical instrument, to gain power for service to his fellows, and strength on all planes, he must vibrate and live *harmoniously*, and sow thought seeds which are akin to that which he desires.

It is our privilege then, as Members of this Order, in concentrated unity, to pour out thoughts of love, beneficence, sympathy, and high endeavour—ever desiring that our fellows may receive the vibrations that will enable them to realize that “a sacred kinship we may not forego, binds us to all that breathes.”

Let us believe that in so doing we shall draw others to us and our Movement, and become ourselves linked on to all those who are vibrating with the same sentiment and with the desire to hasten the coming of that day when the Christ-love, the Divine nature, shall be awakened in the hearts of Men.

Cruelty and oppression shall then pass away, the Fatherhood and Motherhood of God and the Brotherhood of Man shall be established, and the Golden Age will dawn never again to fade, for the power of the ‘spiritual consciousness’ when evolved, and of Infinite Love, is eternal.

The realization, that we can communicate with one another without physical means or contact, or mechanical instruments; and that distance is no longer a barrier to such communication because of our knowledge of the transmissibility of mental and psychic vibration; has brought about such a position of affairs that he would be a bold man indeed who would now deny the possibility of our also having telepathic communication with more highly evolved and discarnate intelligences—they who constitute that “cloud of witnesses” so often spoken of, but whose real presence near us, and desire to render us helpful ministration and service is, I fear, but little believed in and enjoyed to-day.

### How to Talk.

**Talk Happiness.** The world is sad enough  
Without your woe. No path is wholly rough.  
Look for the places that are smooth and clear,  
And speak of them to rest the weary ear  
Of earth; so hurt by one continuous strain  
Of mortal discontent and grief and pain.

**Talk Faith.** The world is better off without  
Your uttered ignorance and morbid doubt.  
If you have faith in God, or man, or self,  
Say so; if not, push back upon the shelf  
Of silence all your thoughts till faith shall come.  
No one will grieve because your lips are dumb.

**Talk Health.** The dreary never-ending tale  
Of mortal maladies is worn and stale;  
You cannot charm or interest or please  
By harping on that minor chord, disease.  
Say you are well, or all is well with you,  
And God shall hear your words and make them true.

Ella Wheeler Wilcox.

## The Church and Food Reform

By Rev. A. M. MITCHELL, M.A.  
(Vicar of Burton Wood, Lancs.)

**R**eforms are in the air, our life is full of them, and they are not too numerous. We need them all: in the Church, in the State, and in the Home. Their existence makes

very plain the fact how very far away from Nature our civilization has carried us, and how completely we have drifted from our Christian moorings.

“Back to Nature, back to Christ and His teachings” is the aim and suggestion, expressed or otherwise, of every true Reform. And this is more true of Food-Reform than of many another.

It is not a minor, insignificant, trivial Reform, but one of the greatest, the most important, and of highest value—physically, economically, and ethically. For a system of diet and living has been industriously built up in our midst, century after century, which is unnatural, undesirable, and detrimental to body, soul, and spirit. This system discards Nature, repudiates humaneness, and defies all concern about dietetic values.

Hitherto the people of this country have not asked “What shall we eat?” They have been in no uncertainty as to the diet they desire and demand. “Give us flesh to eat,” “Give us meat or we die,” and to satisfy the craving for the flesh of beasts, of creatures clean and unclean, our country has been defiled by abattoirs, slaughter houses, and butchers’ shops. In every city and town the blood of innocent victims has flowed in rivers like water, and the air has resounded to the cries and groans of the dying.

The weekly holocaust of slaughtered victims is enormous. Chicago, that city of terrible revelations, is alone responsible, through its stock yards, for a slaughter of no less than 2,400 victims per hour.

Is all this as it should be? Are we to eat just what we *like*, what we *choose*, without regard to the pain and suffering, to the rights of the creatures in our power, to the naturalness or unnaturalness of the food they supply, or, again, to the possible physical, mental, and moral injury their flesh may do to those who eat of it?

As a flesh-abstainer of fourteen years’ standing, a whole-hearted food reformer, in season and out of season, I advocate, not as a novice, but as a tried and experienced fruitarian, the non-flesh diet as being the best for all and sundry, physically, mentally, economically, ethically, and spiritually.

Brought up in the strictest sect of the meat eaters, I ate my fellow creatures with a clear conscience, and with more or less satisfaction, from childhood



up to early middle age. I remember distinctly, as if yesterday, a well-known medical man in the sixties saying to my mother, "Feed that child on plenty of mutton and give him stout." My early training, therefore, did not promise well for a total abstainer, from either flesh-foods or alcoholic liquors.

Until fourteen years ago my firm conviction was that I could not live without beef and mutton, and other flesh meats—the withdrawal of them would mean certain collapse. But I have lived to prove the contrary, and am better to-day, in every way, than in the days of my ignorance, and able to show a larger output of work on my bloodless diet than when I fed myself so carefully, and, as I now see, excessively, on the fat of rams and other fleshy delights. This is a little piece of personal testimony to which you may be not unwilling to give ear, as given by one who ate flesh-meats with religious industry as often as three times a day.

In judging of the physique of avowed fruitarians or vegetarians, allowance should be made for certain facts, viz.:

(1) Non-fleshers are not generally life-long abstainers.

(2) Many have joined the Movement as broken down carnivora—as a kind of last resource.

(3) Numbers claim discipleship who are beyond the pale of reasonable philosophic food reformers—mere faddists, cranks, monomaniacs, etc.

'Tis not fair to judge flesh abstainers by the hosts of anemics, liverish, dyspeptic, rickety, tottery, diseased wrecks, who have recently adopted a reformed diet simply as a refuge of despair—who would not be vegetarians if they dared be flesh-mongers any longer.

Come with me to Manchester or London (you paying all expenses), and I promise to introduce you to as fine a lot of men as you will find in any business centre—men who are tall, well built, broad shouldered, fresh coloured, active, vigorous, smiling and peaceful, fine specimens of the *mens sana in corpore sano*, who have renounced the flesh of beasts for ever, and some of whom have never been of the number of human carnivora.

No mere boys are these "Nature's noblemen." The old and middle-aged are much in evidence, four score years is nothing accounted of among flesh-abstainers; a fruit, cereal and vegetable diet tends to longevity, and, in turn, helps the nono-genarian to a second youth. Athletic 'records' and triumphs prove, beyond doubt, that the no-meat-diet is the Gospel of good health, of physical stamina and endurance. The vegetarian or fruitarian athlete is more than a match for his meat-munching brothers on equal terms.

When properly fed the non-flesher is superior, physically, to his carnivorous competitor. "Experiments conducted in the American Universities at Yale and Harvard by scientific experts (Professors Chittenden and Irving Fisher), in London by Dr. Josiah Oldfield, and in Brussels by the University Authorities, have proved that abstainers

from flesh, if properly fed on fruits, cereals and dairy produce, have superior health, stamina and endurance!" But it is imperative he should be *properly fed*.

The mistake which is commonly made in the adoption of the reformed diet is that, whilst the food may be sufficient in quantity, it is not of the right kind; not, that is, of sufficient nutritive value. Having resolved to give Vegetarianism a trial, our would-be reformer falls with determination upon potatoes and cabbages as constituting the staff of life! Now one may grow "flabby" on potatoes and cabbages, but seldom, I think, muscular and strong. The vegetarian larder is so bountifully stocked with the "fat of the land," as a substitute for the fat of beasts, that cabbage and potatoes may be altogether put aside, and never missed.

The food reform market is crowded with a rich abundance of cereals and farinaceous foods, nut foods, legumes, vegetables, fresh fruits, nuts and dried fruits, besides such animal products as eggs, milk, cream, cheese and butter. 'Tis a man's own fault if he starves in the midst of such great plenty. Why perish of hunger when there is food enough and to spare?

The entrance into the non-carnivorous life should not be lightly and wantonly made, but reverently, discreetly, soberly, duly considering the ends in view—physical health and moral elevation, in fine, the salvation of both body and soul. Every one desirous of adopting the non-flesh diet should previously seek for counsel and advice from experts as to what foods to substitute for the flesh meats to which he has been accustomed all his life long. Otherwise much mischief may be done and the last dietetic state prove worse than the first.

Ignorance of the component elements of the foods available for our use is, naturally, the cause of many relapses, and of those, too, who were in earnest and promised well. A table of food values is necessary in our kitchens. I cannot here insert such a table,—it will suffice to point out that flesh foods are largely composed of water (and dirty water at that), that a pound of lean beef contains 74.0 water, as compared with 26.0 total nutriment: that this same pound of beef contains less than one-half the nutriment in a pound of cheese, and about one-third of the nutriment in cereals, legumes, dried fruits and nuts. It may seem incredible, but it is none the less true, that to secure one pound of *bona-fide* beef you must buy four pounds. Yet so it is—the fact is beyond dispute, but the butchers will not love me for proclaiming it.

No one need go in fear of losing physical strength if only he begins well by choosing the right foods. The flesh abstainer may expect to become less corpulent, less flabby, less adipose, but there will be no loss of flesh tissue, no diminution of muscular strength. He who treads the purer and better way in diet has nought to lose physically but much to gain.

We ought not, as a Nation, to be so deeply enamoured of our flesh-eating customs, for have they



not, after long trial, been found wanting? The physical deterioration of the British people is an acknowledged fact, and, moreover, this deterioration is so serious that it was found necessary to appoint a Royal Commission to investigate the cause or causes of it. The food of the people must be at fault when such general unsatisfactory results are apparent in the physique of the people.

"It is now only too well-known that, in respect to physique and general healthfulness, the British working classes do not compare favourably with those of the rest of Europe, especially in those countries where meat forms little or no part of the dietary of the people, and this simple fact alone should be sufficient evidence, to any rationally minded man, of the evil effect of flesh food on the human species.\*"

The physical effects of flesh food are simply disastrous; it is responsible for an appalling amount of sickness, disease and death; it decimates the ranks of all classes of society. Rich and poor, high and low, idlers and toilers are alike—they all eat up their fellow creatures with avidity, some with sauce, some without it. And they pay the inevitable penalty.

But the remarkable thing about this consumption of animal flesh is that, most of those who swear by it as 'necessary' will yet aver that they eat "next to nothing" of the flesh of the slaughtered. Anyhow, this is what they tell us Fruitarians. If this were true only one butcher in ten would thrive where now the whole ten drive a roaring trade, and disfigure and disgrace our streets by exposing the mutilated corpses of bullocks, sheep, and pigs in their shop fronts. Such shops should be banished from our leading streets and relegated to some special quarter of our towns known as the shambles. They are a disgusting and terrifying sight which little children should never have the chance of seeing.

Flesh-eating very commonly means 'disease-eating.' I say *disease-eating* and I mean it. When we sit at the dinner, or supper table, eating flesh meats, the probability is we may be infecting ourselves with a fatal malady, signing our own death warrants.

The latest and most popular of "flesh-toothsomes" is celestial pig, or Chinese pork. "Concerning tastes there is no disputing." Quite recently a consignment of 70,000 celestial porkers reached Liverpool, but, happily, through some technicality, were refused admittance and had to be taken to the continent for a market. Liverpool pork-lovers and cracknel scrunchers were sorely disappointed. Poor things! they don't know what disease and misery they may have been spared. They who have lived in China confidently assert that celestial swine are fed on garbage, the putrid flesh of humans and canines—the unpaid scavengers of the Chinese streets.

One of the most horrible diseases with which a human being can be afflicted is trichinosis, a disease

very common to pigs, and through their flesh capable of being transmitted to the eater of it.

Appendicitis is now so common, it is so fashionable to be operated on, to have the appendix removed,—that instead of inquiring when we meet, 'How do you do?' we shall very soon have to ask one another,—"Have you been appendicited?" "Have you had your appendix removed?"

The appendix scare is really amusing. This 'terminal superfluity' should be removed (the doctors say), it is altogether unnecessary, indeed, it is much in the way, it has no business where it is—at the end of the caecum—it is a physical nuisance and must be got rid of, every one must be operated on, cut with the carving knife!

The wisdom of present day medical scientists is greater than that of God. The human body, according to these, has been badly planned and constructed.

In his booklet, "*How to avoid Appendicitis*," Dr. Oldfield, commenting upon the enormously increased prevalence of Appendicitis to-day compared with a few decades ago, asserts the reasons for such an unfortunate state of things to be the enormous increase which has taken place in the sale and use of purgatives; and, in the second place, the immensely increased use of flesh foods in the general dietary of the people. . . . "Appendicitis, like many other novelties came to us from America—from America, the land of Chicago mysteries, and the home of quack medicines and personal self-drugging. . . . Flesh eating as a habit is followed by constipation as a result, and by self-drugging as a vice, and then by Appendicitis as a penalty. . . . The beginning of the cycle of mischief lies in the diet."

Then of Consumption. The roast beef of Old England provides an annual holocaust of tuberculosis victims. Consumption is a steadily growing disease. How is it to be accounted for?

Why do we fail to counteract its ravages and to exterminate it? It is in the flesh we eat, that we persist in eating, and eating largely.

"More than 50 per cent. of our cattle are estimated to be tuberculous.

Outside our great cities there is no meat inspection at all worth mentioning, and the public are ignorantly eating and feeding their children upon garbage with dire results."

The connection between tuberculous cattle and tuberculous flesh-eaters is too obvious to necessitate anything in the nature of argument; it is a self evident truth.

As to Cancer a few brief words must suffice. Cancer pain is, probably, the most agonizing to which the human body can be subjected; it is the pain of crucifixion.

Cancer is increasing at a somewhat alarming rate, and all attempts to check its growth have failed most miserably. God help the rising generation if the rapid spread of this fell disease is not arrested, and arrested at once.

All efforts of medical researchers to discover the root cause of this 20th century crucifixion, have failed most signally, but not, in this case,

\*Sir William Earnshaw Cooper, C.I.E.

from want of funds. Money has poured in upon the researchists, the gold of the millionaire has flooded their exchequers but, so far, the only discovery made (made with the assistance of innocent and unoffending animals cruelly done to death) is that there is a cure for Cancer, and that this man or that is *on the verge of a great discovery!* Alas! these men, with all the torture they inflict upon poor dogs, rabbits and other animals, get no further than the *verge*, the discovery itself eludes them, they fail to find and grasp the secret.

Cancer is not by any means to be wholly ascribed to blows, accidents, or, in the case of women to carelessness of treatment after confinement. No, it is largely due to the food we eat—the flesh meat which, being itself often cancerous, infects the carnivorous eater, with the like disease. Let us appeal to a great authority. That eminent medical man, Dr. Robert Bell, and expert in Cancer treatment, asserts that when he commenced his medical career, Cancer was not nearly so prevalent as it is to-day. Then, however, there was not nearly so much meat eaten as there is to-day.

The increase of Cancer, he goes on to say, is in direct ratio to the increase of imported butchers' meat. "Moreover so far as my experience goes, and I have been daily in contact with this disease for over thirty years, it is only those who indulge in the carnivorous habit who are attacked, while I am unable to recall a single instance where it has occurred in those who are content to subsist upon food which Nature has so amply provided, and which, moreover, is strictly in accord with our physiological requirements."

The effect of flesh meat on *mind and thought* is proved to be distinctly detrimental. "Fruitarians are clearer thinkers than meat-munchers." This on the authority of one of our most prominent diet experts who has studied food problems, flesh eaters, and flesh abstainers to some purpose.

Everyone who has to use his brains much, who has to weigh problems and evolve thought, who has to criticize and mentally construct, knows and will gladly tell you, that a fleshless diet is the best friend of the brain worker. A little experience sometimes goes a long way, and, moreover, must be accepted on credible testimony. If a personal word may here be introduced I must testify that, on a cereal and fruit diet, my own wee brain is much more fertile, and can accomplish a great deal more work than on flesh foods.

Anyone whose brain is much taxed, and who has made the trial, will tell you the same thing. 'Tis a matter of simple, common, everyday experience.

The *ethical* aspect of Food Reform suggests many thoughts. We must touch only the fringe of the subject and nothing more. Food Reform is a *moral* question, ultimately it becomes a vital question of *ethics*.

What and how much does a pound of beef steak stand for? If it stood only for anything between nine and fifteen penny who would trouble? In it we see a pound of dead flesh, three parts water; but it

stands for and represents a great deal more than most people take the trouble to discover; it is an object lesson in ethics which includes, (a) cruelty to the animal, (b), the brutalisation and degradation of a number of our fellow citizens, (c), the moral effects upon the character of the meat eater,—notably pugnacity and lust.

The sufferings of the holocaust of victims for human food is too painful for description *vis a voce*, it is something one can write about but cannot trust one's self to speak of. The number of victims butchered annually is appalling. The world has become a vast slaughter yard—a blood red stain lies upon East and West. We have rivers of blood as well as rivers of water.

"According to a Dutch journal the city of Amsterdam alone killed for food during 1909:—39,073 cows, 30,627 calves, 61,342 pigs, 7,925 sheep and lambs, 377 goats, &c., 5,609 horses and two asses, a total of 144,955 lives sacrificed for a population of 565,601! What must be the world's summary of slaughter when one single city of the size and population of Amsterdam can supply 144,655 victims? Of Chicago we have already spoken.

This slaughter of harmless, inoffensive creatures goes on day by day, with some slight abatement according to times and seasons, but there is no cessation. The 'Festival' of the slaughterer, oh! the irony of it, is held at Christmas, the season of peace and goodwill.

It is idle to deny the cruel sufferings of these hapless victims, or to seek to justify them. How can we justify pain and death which are not necessary? The many millions of non-flesh eaters, who live healthily, happily, and long, prove that suffering and slaughter are not essential to Man's food supply.

We are not in the dark and may not be indifferent to what we know and hear. It is only by awakening a feeling of shame, disgust, and horror that we shall ever succeed in abolishing our slaughter hells, or banish the barbarous practice of flesh eating. The animal has its rights, and can claim from us these two—Justice and Mercy.

Can we conceive of a more degrading, more brutalizing employment than that of the slaughterer? This employment is supplied by the flesh-eater—it is his responsibility. We have no moral right to employ men, women and children in such loathsome employment. Which of us would suffer our women-kind to engage in offal cleaning. Why then force the women-kind of others to do work which is too disgusting, too offensive, for our own.

If we would not kill for ourselves, why lay this cruel burden upon the shoulders of other men? These poor fellows are greatly to be pitied; what they are, our false Christianity has made them. Can you wonder if they are a coarse and brutal class of men with, too often, homicidal tendencies?

Is the effect upon the *mind and character* of the *flesh eater* good and desirable, morally and spiritually? Does it not engender an unhealthy excitability?

Does it not make men and women quarrelsome and pugnacious? Would there be so many home quarrels, separation orders, and decrees *nisi*, if the household diet excluded, as in the judgment of so many thinkers it should, the fat of beasts, and restricted itself "to the fat of the land?"

The more equable temperament, the saner mind, the more peaceable disposition is found among those who have renounced all carnal diet. The surest and swiftest way to destroy the war spirit, and the craze for Dreadnoughts, is the general adoption of a bloodless diet.

Most drunkards are meat-eaters, and the greater part of them could be made sober by a properly thought out course of fruitarian diet. I do not say it is impossible to find a so-called vegetarian drunkard, but I do assert that it is most difficult to find one, that such an individual is a *rara avis*.

The Drink Problem, which is ever with us, is quite easy of solution. The solution lies in the renunciation of flesh meat as a staple diet.

There is another effect for which the confirmed bad habit of flesh eating is responsible, an effect disastrous to the highest interests of Man here and hereafter—the hindrance to spiritual growth, the ruin of spirituality. *A great meat eater is never a spiritually minded person.* Meat for breakfast, meat for dinner, meat for supper builds up a spiritual bankrupt! Such meat gorging would, in time, transform a St. John the Divine into a Henry VIII.

Those human carnivora who honestly observe the Lenten season, who abstain from their dearly loved flesh-pots for forty days, tell us how much better they feel in every way for their abstinence, how they have gained physically, morally, and spiritually.

Why then do they not continue that which they have found so profitable to body and soul and spirit? If forty days without flesh meat have proved so good and profitable, would it not be better to abstain for forty years, and would it not be best of all to abstain all the days of the earthly pilgrimage? A crux this for Lenten fasters. Why do they not separate from the ranks of the carnivorous and enrol themselves in the growing army of fleshless dietarians?

Christianity means a higher, yea the highest, ethical code for the human race. The moral character of Christian people to-day should be far above the standard which marked the introduction of Christianity. "Be ye perfect as your Father in Heaven is perfect." That means progress, develop, evolve, until the *highest* standard of ethical and spiritual excellence is reached.

We must ascend the Jacob's ladder, we must rise from the coarser to the finer, from the *carnal* to the *spiritual*. The inhumanity, cruelty, and butchery connected with flesh eating, are widely separated from all that is loving, gentle, and kind; and, naturally, must prevent in a measure the development of the spiritual. Therefore it will be ultimately condemned by the conscience of Christendom!

## Announcements.

The only Official Address of The Order of the Golden Age, and of this Journal, is 153 and 155, Brompton Road, London, S.W. Telegrams: Redemptive, London. Telephone: 1341 Kensington.

All general correspondence should be addressed to 'The Secretary' (not to individuals).

Personal letters for the President can be marked 'private,' but a few days' delay may sometimes occur before such letters, or remittances contained in same, are acknowledged. Interviews with the President can be arranged beforehand to prevent disappointment (Wednesdays and Thursdays are the best days).

Ladies are specially invited to visit our Headquarters on the first Wednesday in each month (3 till 5 o'clock). Useful information can then be obtained from those who have long experience of Dietetic Reform.

On Wednesday, May 4th, an Address on Fruitarian Cookery, etc., will be given at 2.30 p.m. in the new Lecture Room.

Any newsagent or bookseller (or Health Food Dept.) who obtains copies of this Journal through the usual Trade channels, can have one of our 'posters' sent every quarter gratuitously from Headquarters if a notification of such desire is sent to the Hon. Secretary. Applicants are asked to state how many copies of the Journal they usually sell.

This Journal is regularly supplied (gratuitously) to Public Institutions in this and other lands, such as Free Libraries, Institutes, University Colleges, etc.

The President and Council of The Order of the Golden Age invite the sympathetic and active co-operation of all philanthropic and humane souls in connection with their endeavour to humanize Christendom, and to lessen the sum of Pain, Disease and Suffering in the World. The fullest inquiries concerning their plans, methods and projects will be gladly answered.

They will endeavour to arrange for Lecturers to address meetings on the subject of Food Reform, if friends who desire to evangelise their neighbourhoods will communicate with the Secretary.

Members' Badges can be supplied upon application to the Secretary—but only to Members of the Order.

Bound volumes for 1908-9 (the copies for the two years bound together) containing well executed photographs of our International Offices are now ready, Price 4/- post free. Volumes for the years 1906-7 (bound together and containing a photograph of the Editor) are still to be had, Price 4/- post free. The volumes for 1900, 1901, 1902, and 1904-5 are all sold. A few volumes for 1898, 1899 and 1903 can still be obtained. Price 3/- post free.

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